

A VOICE

Out of the

WILDERNES,

Crying with many Tears and
strong perswasions to the World
for REPENTANCE.

Proving by undeniable Grounds,
from the Word of God, that the great DAY
of his righteous JUDGMENT will certainly be
in this present Age, namely about the 45th.
yeer after the Ruine of ROME,
in 1666..

Wherein are unfolded many great and won-
derful Mysteries of God, foretold in his Word to
come to pass unto th' end of the World:

This work consists of five small Tracts :

1. To the Church of Rome, printed first in An. 1588.
2. To Qu. Elizabeth, presented to her in An. 1589.
3. To the E. of Essex in her days, called, Babylon is fall'n
4. To K. James, being an Exposition on 11. 12, 13. ch. Apoc.
5. De fide, against Baro, since translated into English.

By T. L. sometime a Student in the University of
Cambridge in the daies of Q. Elizabeth.

L O N D O N Printed, and are to be sold at the three
Bibles in Paul's Church-yard, and at the
Crown in Popes-Head-Alley, 1661.



The Preface to the **R E A D E R.**

Christian Reader,

BE pleased to understand, That whereas there have been severall Impressions of this Authors Works, formerly published, distinctly and by peices, according as they were found out, and opportunity served: the first Edition of that, *To the Church of Rome*, being in the Authors life time, in the year 88. at *Frankford* in *Germany*; the next at *London*, the year following. And th' Exposition of the 11. Chapter of the 4th. of *Ezra*, entituled, *Babylon is fallen*, printed at *London*, in 1610. The Original Copyes whereof are yet preserved, and may be produced, if occasion require, to satisfy any that may question, whether they bear so ancient a date. All which being spent, it was thought fit, in respect of the excellency and worth of the matter contained therein, and of that great benefit that Christians may reap thereby, to impart them once more, and expose them to publick view

2. Concerning the Author, and his abilities, it were enough to say, that those excellent endowments, wherewith he was accomplished, especially those choice and peculiar gifts and graces, which God did conferr upon him, are every where con-

The Preface

spicuous, throughout his writings, to the discerning Reader : and do sufficiently demonstrate and testify his preparation by, and Authority from God, in divine and heavenly things.

3. For the time, wherein he first writ, 'tis evident, it was in the dayes of Q. Eliz. towards the latter end of her Reign : unto whom he presented the Treatise, entituled, *An Advertisement to Q. Eliz.* with his own hands, in the mean and obscure habit of a humble Shepherd, which imployment for some weighty considerations, he willingly underwent. Neither let any be moved at his low estate: many took offence at Christ for his poverty: *Is not this the Carpenter, say they, the son of Mary? and they were offended at him.* And in another place, *Is not this Jesus, the Son of Joseph, whose Father and Mother we know? from that time many of his Disciples went back, and walked no more with him.* They were offended at his mean and outward appearance. Others being misled by the Rabbies, and blinded with the glory of the world, expected a *Messiah* presently to Reign in Majesty, whereas the true *Messiah*, promised the Fathers, foretold by *Moses* and the Prophets, was first to do the will of God, and suffer, and undergo the death of the Crosse, and at length, after the troubles of the Church, and her warfare ended, the full number of Gods elect compleat, and the tedious and tyrannous raig of Antichrist past, then to receive his Kingdom, and great power, sit upon the Throne of David, and raig over the house of Jacob forever. The Emperour Domitian, when some of Christs kindred (whom he suspected) were brought before him, beholding their hands grown hard with labour, and understanding their poor estate, despised them, and let them go. But the truly wise will not be offended,

or

Mar. 6. 3.
Joh. 6. 42.
66.

Luk. 1.
32. 33

Euseb.
Hist. Ec-
cles. 1. 3.
c. 17.

To the Reader.

or stumble at this Authors low condition and manner of living : considering that many worthy persons, Patriarks, Prophers, and other holy Servants of God, whose memory at this day is precious with all good people , have been exercised in the Shepherds life.

4. The first Martyr was a Shepherd : *Abel was a keeper of sheep , and he brought of the firstlings of his flock, and of the fat thereof. Thy Servants are Shepherds, say the Patriarks, the Sons of Jacob, to Pharaoh, King of Egypt, both we and also our Fathers. Moses, learned in all the wisdom of the Egyptians, refused to be called Son of Pharaohs Daughter, relinquisht the pleasures of Pharaohs Court, and became a Shepherd : and leading this contemplative life, God, the God of Abraham, Isaac, and Jacob appeared to him, while he kept the Flock of Jethro, by the mountaine of God, even Horeb. And in that estate he continued about 40. years : during which time, it is supposed he wrote the Books of Genesis and Job, for the comfort of his afflicted Brethren in Egypt. And thus it pleased God to exercise Moses in a Shepherds life, that he might thereby be weaned from the pleasures of Egypt, and, as it were renounce the world : and by that pastoral Life, as a kind of introduction, prepared for the Government, which God afterwards laid upon him, as Psal. 77. Thou leddest thy people like a flock, by the hand of Moses and Aaron. Lastly, That Gods power might appear, in raising Moses from this contemptible kind of Life, especially in the opinion of the Egyptians, who abhorred all keepers of Sheep, to that high place, calling and Authority, to the which he was afterwards advanced.*

5. David, sometime a Shepherd, was appointed King over Israel. *Thy servant, saith he to King Saul,*

Gen. 4. 2. 3

Gen. 47. 3.

Act. 7. 22.

Heb. 11. 14.

Exod. 3. 1.

Psa 77. 20

Gen. 46.

34.

The Preface

1 Sam. 17.
34.

Psal. 78.
70, 71.

Amos 7.
13, 14, 15.

kept his Fathers Sheep, and there came a Lyon and a Bear, &c. He chose David his Servant, and took him from the Sheep-folds: from following the Ewes great with young, he brought him to feed Jacob his people, and Israel his Inheritance. Amos that holy Prophet, when Amaziah the Priest of Bethel was angry with him for prophesying, and accused him for conspiring against the King, bidding him be gone, and prophesie no more at Bethel, for, saith he, it is the Kings Chappel, & it is the Kings Court, thus answered, and said to Amaziah, I was no Prophet, neither was I Prophets Son, but I was an Herd-man, and a gatherer of Sycomore fruit, and the Lord took me as I followed the flock, and the Lord said unto me, go prophesie unto my people Israel.

To the
Church of
Rome,
p. 1.

6. And this renowned Author, upon whom God confer'd like Gifts and Graces, as upon the Prophets of old, and rais'd him up in this last age of the world, that he might be a speciall instrument of his Glory, and direction to his Church and people, though he were very learned, was not asham'd of this low and contemptible Calling. For he was, in that estate, instructed of God, prepared and fitted for a more excellent work and employment, to feed the flock of God, to comfort and refresh the Souls of repentant Men and Women. He was not troubled at the Glory, nor affraid of the pride and power of Rome, Whose power, saith he, is breath not to be accounted of, nay, we are not only ready to give up our bodies, but our souls to be sacrificed, in witness of the cause pleaded before you this day. Or should our voice be ashamed of her preparation? Behold yee scorers, like as a mighty wind that passeth your ear, and bloweth not upon yee, so shall yee hear great things to day, and not be moved therewith. And poor, and slight, and simple as she goeth, she hath authority to give joy to the li-

vin

To the Reader.

ving, and life unto the dead. And in the Treatise to Q. Eliz. thus he writeth, *I your Servant cannot but speak the things I know, and testifie what I have seen and heard, what though I be no Minister, nor Son of a Minister; Shepherds and Clowns have been Divines sometimes, and why not I?*

Advertis.
to Q. Eliz.
p. 41.

7. But to come nearer the matter chiefly intended, here we may consider, that when the *Assyrian, Chaldean, and Persian Monarchies* drew to their fatall end and period; it pleased God to raise up Prophets, holy men, *Jonah, Amos, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra, &c.* whom he instructed with heavenly wisdom, and furnished with extraordinary gifts, enabling them to fore-shew and denounce his Judgments upon the Churches Adversaries, inevitable ruine to their chief Cities, seats of the Empires: and also to admonish the people, and forewarn them of the evils to come, that his Elect might be brought to repentance, and all others, being admonished, left without excuse. So now in this last age, the time of the reign of the 4th. Beast, [the Roman Monarchy] hastning to an end, it cannot be denied, but that God raised up many Prophets, sent divers of his Servants, to detect, oppose, and cry out against th' Abominations, Idolatries, Superstitions, and Delusions of *Rome, the Western Babylon*, denounce Judgments to his and his peoples implacable Enemies; and comfort his chosen and faithful with promises of deliverance and salvation. Amongst whom certainly this Author, who ever he was, is not to be accounted the least, *Many and sundry voices, saith he, have been heard out of the wilderness in these latter dayes, whereunto had we given good and diligent ear, we had perhaps discerned the time of our visitation. Nevertheless he that writeth, testifieth, the Kingdom of God is at hand.*

To the
Church of
Rome,
p. 1.

The Preface

8. Amongst many great and weighty matters which he treateth of, and unfoldeth in his writings, that, concerning the period, and final determination of the reign of Antichrist and his Church Dominion, is one of the most remarkable: at present chiefly noted, and generally fixed in the minds of the people, in respect of its near approach. He declareth the number of the Beast, viz. the Pope, sole Monarch (as the Jesuits will have it) both spiritual and temporal of the Western Babylon, in manner as Daniel did the hand writing against Belschatzar the last Monarch of the Eastern Babylon. מנא מנא מנא] Mene, Mene, i. e. Numeravit, Numeravit: which Daniel thus interpreteth, Numeravit Deus regnum tuum, & complevit illud. God hath numbred thy Kingdome, and finished it, i. e. God hath finished and ended the dayes of thy Kingdome: and the end of thy life and the Chaldean Empire is come. תקל] Thekel, appendit: i. e. Appensus fuisti lancibus, & inventus es minus habens. Thou art weighed in the balances, and art

Dan. 5. 25.
& seq.

Upharfin, found wanting. פהרסין] Upharsin, or as after v. 28. & dividentes, i. e. est Medis, & Persis. Thy Kingdom is divided and given to the Medes and Persians. In the same Allusio est night, saith the Prophet, v. 30. was Belschatzar slain, ad Persas, and Darius the Mede took the Kingdom: And then qui dicunt ended the Babylonian Monarchy. So that the tur פהרס number of the Beast, or the number of the man of Nam hac

dictio est equivoca, Gemminatio autem ista מנא מנא, facta est ad majorem exaggerationem: vel, ut alii volunt, prius significat finem Regni, secundum mortem Regis, & finem vitæ ejus. Vatab. Annot. in Dan. 5. 25. Nota, Upharsin verti potest primo, & dividentes, secundo, & Persæ. Pharsin enim sunt Persæ. Qd. Persæ instant tibi ô Belshazzar, qui cum Medis dividunt regnum tuum. Ar. Mont. in Loc.

Sin.

To the Reader.

fin, is nothing else but the period and final determination of the usurped Tyranny and Dominion of Antichrist, (as this Author well * interprets) which the Lord, for the glory of his name, consolation of his Church, and confusion of her Foes, with a mighty and outstretched Arm, will bring to passe in the year 666. viz. in 1666 the Millenary number (for brevities sake) being omitted, For the time of the Reign of the *Beast*, and of the Churches sufferings and persecutions, during her abode in the wilderness, is expressly mentioned to be 42 Months, *Apoc.* 11. 13, 15. *a time, times, and half a time*, *Apoc.* 12. 14. 1260 dayes, v. 6. that is, so many years, a day being put for a year, as *Ezek.* 4. 6. the beginning of which term, he placeth at the year 406. at what time Innocent the first, then Bishop of Rome, obtain'd at the hands of the *Dragon*, priority of place, suffrage and censure over all. Which was effected and brought to passe, when *Honorius* the Emperour, at th' importunity of the said Bishop, subjected the power of th' East Empire, (which most withstood the West and Roman supremacy) with all other Churches whatsoever, to the Church and Sea of Rome, in the said year, 406.

* *Expos.*
Apoc.
c. 13. v. 18.

9. 'And then, in that year (saith this Author) my Lord of Rome shal lay down his proud waves, and though he fortifie never so strong, and lay his foundation low as Hell, and build his Towers as high as Heaven, and place his Miter above the Stars, yet in that day, he shall die the death of the Uncircumcised, and perish like the *Amorite*, whose fruit is destroyed from above, and root from beneath: and the multitude of his offences, shall consume the multitude of his Forces, and it shal be more possible for him, and easie to him, to weigh the fire, or measure the wind,

In Apoc.
13. 18.

The Preface

† *Amm.*

Marcel.

l. 14. c. 13.

¶ *l. 15.*

c. 17.

Æterna in

antiquis

inscriptio-

nibus no-

minatur.

Ortel. The-

saur. voc.

Roma. In

numis an-

tiquis in-

fidens

Scuto

Roma, victoriam dextrâ, scipionem sinistrâ, gerens, cum hac inscri-
ptione, visitar, Romæ æternæ. Martin. Lex. Philolog. voc. Roma.

‘ or call again the day that is past, or recover the
‘ verdure of the withered Grasse (as a holy one
‘ saith) then to avoid this Council and Decree of
‘ his downfall here determined by the Spirit against
‘ him, saying, *And his number is 666.*

10. ‘ And then all Kingdoms and People shall
‘ see th’ eternity of that † eternall City (as one of
‘ her own calleth it,) and th’ immortality of her
‘ soul, meaning, the Sovereign power and suprema-
‘ cy of her *Cæsars* and high Priests; to wither, die,
‘ and forsake the earth for ever. And as *Babylon*
‘ her Mother left unto her th’ inheritance of her
‘ pride, and prophanations; so shall she also leave
‘ unto her, the heritage of her Death and Judge-
‘ ments: for as her glory hath been great, so shall
‘ her dishonour, when all her excellency shall be
‘ translated into shame and sorrow.

11. And here by the way, I thought fit to note,
and let the Reader know, that it is now well un-
derstood, and received as a truth, (as it ought)
that the Pope [*viz.* the succession of Popes, for
1260. years, namely, from the year 406. to 1666.]
is the very Antichrist, the *Man of sin*, foretold in the
Scriptures: and *Rome, Babylon*, signified under the
name of *Babylon*, *Apoc. c. 17. & 18.* & now denied al-
most by none, except the blasphemous Sect of the
Familists, who violently wrest the Scriptures into
senseless Notions, inextricable, monstrous Allego-
ries; pervert, hide and darken their genuine, true,
direct meaning, by strange, unheard of Dreams, and
Enthusiasms, strains of Philosophicall inventions,
Exotick, affected termes, barbarous, forreign and
Uncouth Language, whereof the writings of *Hen-*
ry Nicholas, Jacob Behmen, Dr. P. and other name-
lesse Impostors of our Age, are ample testimonies.
It being the design of the said *J. Behmen*, with his

To the Reader.

Translators, and Abbettors, as it seemeth by the multitude of irrational, Atheistical Books, which they have lately published, and yet promote, to undermine and subvert the true, Christian, Apostolical Faith, and Doctrine of the Gospel, and knowledge of Christ crucified; and in stead thereof, introduce and spread amongst us the horrible darknesse of the Gentiles vain Philosophy; preferring their muddy, poyson'd puddles, before the pure wholesome fountain of Gods word, their abstruse, perplexed Speculations, before the plaine, comfortable, saving doctrine of Christ, his Prophets, and Apostles: that, if it were possible, they might draw in others into the same Condemnation with themselves. Of which I thought fit to admonish the Reader, that he may beware of their train, and avoid the snares, which they have craftily spread throughout our *Israel*. It being an undoubted truth, that to entertain the doctrines of *Familisme*, is to renounce the Christian Faith, & leave the way to Life everlasting: because they are altogether repugnant to, and inconsistent with the true estate of a Christian, and means of salvation. For these *Familists* have arrived to this height of impudence, not to be asham'd to affirm; *That perfection may be attain'd in this life, that there is no Resurrection of the body, but what is past already; that there is no Judgment to come, but that Christ is now at this present, upon his Throne, and Seat of Judgment, within every one, judging and condemning the world: that there will be no eternal Condemnation, Reward or Punishment, but that all, at last, must go into God, and, as a drop of water falls into the vast Ocean; so all must (as they dream) be swallow'd up, and involv'd in th' immense and boundlesse Abyesse of Eternity &c.* From which sad and deadly imaginations the Lord preserve every poor, humble, penitent soul; they being no other, than the *τὰ βάνη*

The Preface

Profunditates Sata-^{τὰ Σάλας}, profunditates, the depths, the profound
na sunt ab- wiles and deep delusions of Satan.

ditæ & latentes ejus cogitationes, in speciem bonæ & honestæ appa-
rentes, quando se in Angelum lucis transformat, 2 Cor. 11. 14. Sed
cum Paulus dicat se non ignorare profundas illas Satanae cogitatio-
nes, 2 Cor. 2. 11. simplex erit sensus, si profunditates pro sublimioribus
quibusdam mysteriis accipiamus. Ac si diceret, qui non cognoverunt
errores illos pestiferos, quos ipsi hæretici profunda dei mysteria
jactant, cum tamen ex Satanae officina prodierint. Marl. in loc.
Adverte non esse hic τὰ ὑψώματα, ut de elatione & superbia ac-
cipias, sed τὰ βάθνα, i. profunditates, quibus versutia & nequitia
diabolica fraudis intelliguntur. Zeger. in loc. Impostores [quales
hodie sunt Familistæ] blasphemias suas vocabant profunditates,
seu profunda mysteria & abstrusam sapientiam, longè per-
fectiorem, quam quæ ab Apostolis prædicaretur. Christus con-
cedit esse βάθνα, profunditates, sed Satanae, à malo Dæmone ex
Orco inspiratas, eoq; averfandas, exterminandas procul. Par.
in Apoc. 2. 24.

To the Ch.
of Rome
p. 37.

12. And yet some of this Generation have had
the face to affirm that this excellent Author was
of their minde in this matter; and thereupon
have preferred and commended his writings to
their Profelytes, as a means to bring them to their
principles. Whereas on the contrary, they might,
if they would, have understood, what their woful
estate is like to be, and what his minde & thoughts
concerning them were, while he ranks them
with such as are to be excluded from the holy
City, and Land of rest for ever; writing thus,
And all those, that so poison, doctines of death, lift-
ing up their bold and shamelesse voice, like Canti-
banks in market places, avouching the goodnesse and
proofs of oyls and ointments, which cannot give a foot
to the lame, nor Eye unto the blind, as Arians, Ubiqui-
tists, Libertins, Familists, Coinonists, or any such other
Antichrists like to these, shall be cast out, and reap
their part with Lyars, and Sorcerers, whose worm dy-
eth

To the Reader.

eth not, whose cry is everlasting, and shall not enter into the rest of God for ever, nor see his holy City.

13. But that these Enemies both of Scripture and reason, may have no colour or occasion to alledge, I speak without book, I shall declare the matter in their Rabby's own words, as I find them rendred by his Translator, who was best acquainted with them. *The Antichrist, saith Behmen, who is the Tower of Babel, viz. the self will of the Ham-like man, domineereth in the Temple of God, and there hath set up himselfe in the place of the holy Spirit.*

a Behm.
myst. mag.
c. 36. n.
15.

Sect. 16. He tells us, That the temple of God is the formed word of the humane languages and tongues, in mans understanding, as it is written, the word is nigh the, namely in thy mouth and heart, and the seat and habitation of the opposite adverse Divell, is the monstrous property out of the dark world.

Sect. 17. In this formed word of divine understanding, the Antichrist, viz. the will of self out of the properties of nature, hath set up himself, with his property of nature, as if he were God.

Sect. 18. The like we are to understand concerning the Antichristian, Babylonicall beast of reasons self-will, which termeth it self divine, and is onely a monster of the true man, which died in Adam, to the holy Image of Gods spiritual world,

Sect. 20. Thus understand us now, what the Antichrist, or the Babylonical Whore, with the Dragon Beast is, as may be seen in the Revelation. Every man which is not born again of God, hath the mark of the Beast, and the false Whore in him.

Sect. 21. The Beast is the Animal [Natural] earthly Ham-like man, who is from the Limus of the earth, according to the earthly grossnesse and malignant malice, which ariseth out of the dark world, and standeth

The Preface

standeth in the curse of God. This Beast did arise in Adam and Eve, when they did imagine after evil and good, and came into its self fulnesse, away from the divine power and will, and is before God onely as a Beast. This Beast the Devil hath infected with his desire, and made it wholly monstrous, so that it onely luseth after vanity, as a Cow doth after Grass.

And though, Sect. 15. He had discovered Antichrist, to be the self will of the Ham-like man, or the Tower of Babel, yet, Chap. 15. Sect. 44. He tells us, that the judging, censuring and condemning others without Gods command, is onely the Antichrist both amongst Jews and Christians. Which discription of Antichrist he deviseth, of purpose to deter his Readers from censuring, and rejecting (as their duty is) his filthy dreams & diabolical dictates. And with like intent, as it seemeth, *Dur. Hotham Esq.* in the Narrative of his Life, tells a story, from his two Germans, of one, that upon saying, *Here lived that Heretick Jacob Behmen*, fell down dead.

14. Where you may note the singular craft and subtlery of the Divil, who would have the cheats and delusions of this Deceiver, passe unreproved. By the same art and method proceeded his Brother-Impostor, *Mahomet*: who, the better to convey his dreams and imaginary Phrensies down to succeeding Ages, without suspicion of forgery; and procure an awfull reverence and respect to his Satanical impostures, as divine, perswaded the poor Arabians, that he received his Law, contained in the *Alcoran*, from God, by the Angel *Gabriel*: that it was composed * by the holy Ghost: and that the meaning the reof is onely known to God, and the most wise, that wholly believe it: *Peccatum maximum & irremissibile esse &c.* That it is an unpardonable sin to despise or contradict either him or it. *Incredulos Alcorano in Inferno, ardente sulphure atq; pice &c.* that

* *Osiand.*
Epit. Hist.
Eccles.
Cent. 7. l. 1.
c. 15. vid.
Postel. de
Orb. Conc.
l. 2. c. 13.

To the Reader.

that they, who believe it not, shall endure everlasting torments in Hell: and therefore, that they ought to believe and receive whatever is writ therein, without disputing, censuring or enquiring: yea, that it is a wickedness ^a to move any Question about it. & *penam* ^b *gehennæ* minatur ijs, qui consortium &c. And he threatens Hell to such as have any dealings with men, that believe it not &c. *Terriculamenta c sunt ista, ne a lege ejus descisceretur.* Meer Bugbears contrived to affright from rejecting his blasphemous Law.

Sect. 22. This Deluder proceeds, But the whore (saith he) of the beast, is the poor soul, captivated in vanity, which soul had its rise in the formed word of the 3. principles, which was Gods Image.

Sect. 23. But now the poor captive soul lieth in this gross Beast, and is captivated in its own self-born will, viz. the whore, &c. and longeth after God from whom it proceeded.

15. Rejoyce ye Romanists, triumph ye Monks and Jesuits, and thou Fryer *Maluenda*, write no more Books in defence of the Pope of Rome, whose black and notorious spots of Antichristianism, thou, by thy great learning and parts, in two large Volumes, hast endeavoured to hide, and keep close from the world: and instead of him, the very true Antichrist, would craftily impose upon us, a fictitious, counterfeited one, of thine and thy brethrens devising, perswading that he must be a Jew ^{*}, of the Tribe of Dan, begotten by a Devil, of a Nun &c. for behold, this Monster, your friend, outvies you in craft, obscures your subtleties with his diabolical inventions, and frees you from your fears, labouring to perswade the world, that Antichrist, the Beast, and his number, Babylon, Whore and all, are ^a in every one: and would remove all suspicion of Antichrist, his number and mark, far enough

49. *Threefold life of man*, c. 11. n. 52. & c. 3. n. 61. 62, 63. with

a Nefas esse quicquam de Alcorano mutare, aut addere, vel etiam questionem de eo movere &c.

Osiand.

ibid. c. 14.

b Osiand.

ibid. c. 16.

c Postel.

ubi supra.

^{*} *Vid.*

Roma ruinam, c. 7.

ubi Antichristi

Papicolarum historia fuse narratur.

a Myss.

mag. c. 36.

ubi supra.

& n. 1. &

The Preface

b *Myst.*
mag. c. 36.
n. 24.
c *Id. ibid.*
n. 9. 10.

from the Pope, and lay the Brat, (the b Bastard he calls it) at the holy Patriark Jacobs door. Jacob, (saith this Blasphemer) came with 70. souls in all, with all his children, of which 66. were proceeded out of his loyns, which went with him, for Joseph had begotten two sons in Egypt. This number 66. is a great and mysticall number, as also the number 70. which is the number of the great Babel: and the number 66. is the number of the Beast, and of the Whore, &c. with a heap of the like irrational, senseless, absurd, confused stuffe, most like the ruines of Babels Tower: wherewith I shall not any further trouble the Reader, who [*ex ungue Leonem,*] may guess at the rest by this little. And certainly the discreet, Christian Reader, considering this Impostors writings, from first to last so directly contrary and repugnant to the writings of the Prophets and Apostles, and the comfortable Gospel of our Lord Jesus Christ; as also the strange and dangerous History of his life, written by *Dur. Hotham*, and annexed to his *Mysterium magnum*, by *H. B.* as himself tells us, wherein is not obscurely signified his acquaintanc with black, diabolical Magick, Necromancie, familiarity with evil Spirits; his commerce with them, and their apparitions to him: I say, who so considereth this, cannot rationally conclude any other, but that the said *Jacob Behmen* was a man plainly distracted, or at least wholly taken up and possessed with the deep delusions of Satan, who is able to transform himself into an Angel of light, as the Apostle teacheth.

2 Cor: i. 11.
14.

16. And yet this Monster, for so perhaps you will think he was in shape of body, as well as atheisticall opinions of minde, if you believe the Relater of his life, his dear friend *Mr. Dur. Hotham*, His stature, saith he, was exceeding little, he had a low forehead, his temples prominent, his Nose large and

To the Reader.

and gibbous; his Eyes grey, and somewhat glistering; his Beard thin, and somewhat short; and his voice low. I say, this notorious Impostor, the said Narrator of his Life, tells us, *He doubts not, but his Reader is sufficiently convinc'd, that he was a Saint: but how to get him a place in the Church Kalendar, which is now so throng'd, he confesseth, he is to seek.* Yea, and the above-said H. B. who seems to be perfectly baptiz'd into his [Behmens] Spirit, (they are his own words) is not affraid to * write, that he was a deep illuminated man of God: and further, although all wise & sober Christians, the Children of God, may easily discern, that his dictates were no other, then the meer frothy products of his own fancy, vitiated and deluded by th' unclean and lying Spirit: that he was a Man, whose writings, (though not to us made Canonical by miracles) manifestly appear to have been the dictates of Gods Spirit, (as he the said H. B. blasphemously affirms) by divine influence, &c. (as it is his own expression) out of his threc-leav'd Book, which the hand of God had opened in him: wherein he found the knowledge, not onely of all that Moses, the Prophets, Christ, and the Apostles taught in sacred Scripture, but of all Mysteries, as himself affirms, in his Epistles. And further, as he brings † in his learned German, relating it, that God stirred up this our dear Brother, Jacob Behmen, (a plain unlearned Tradesman) and gifted him with such a noble endowment of the universal knowledge of God and Nature, and shewn him the Centre of all beings, how all things arise from God originally, consist in God, and again return and flow into him &c. And in conclusion the said H. B. * tells us, that this Deceiver had the knowledge of that wonderful Mystery (containing the secrets of the whole Creation) The Language of Nature, and that in his native tongue, whereby the very name of every thing gave him

* H. B.
Pref. to
the Reader,
prefixed to
the 4. Tables &c.

† H. B.
ibid.

* H. B.
ubi supra

The Preface

him clear inspection into the nature of it. This knowledge had Adam in his innocency, but lost it by his fall, else it had been understood (saith he) as Behmen affirms, in the language of every Nation. Parallel hereto, is that of Mr. Hotham, in his life, Going abroad (saith he) into the Fields, to a Green before Neys-Gate, at Gorlitts, he there sat down, and viewing the Herbs and Grasse of the field, in his inward light, he saw into their Essences, use and properties, which were discovered to him by their Lineaments, Figures and Signatures. But leaving this blind leader of the blind, and his monstrous, horrible notions, and delusions, with his wretched, possessed Disciples, I proceed.

* Allego-
ricam
quandam
Resurrecti-
onem finge-
bant Hy-
menæus &
Philetus :
quod etiam
hac ætate
tentarunt
impuri
quidam
Canes.

Calv. in
loc. Re-
surrectio-
nem (ut
quidam

ferunt) appellabant [Hymenæus & Phil.] successionem illam, qua ex procreatione liberorum fit. Vide autem quot mala oriantur, si dicatur factam esse jam Resurrectionem. Privamur presentis Christi, non est retributio, neq; ultio : mentitur qui ista est pollicitus ; & multa hujus generis : ut si Resurrectio non est, neq; Christus resurrexit, neq; Judex erit Vivorum & Mortuorum. Isid. Clar. Annot. ad 2. Tim. 2. 18. apud Crit. Sac. T. 7. Col. 3882. Qui aberrant à salutari doctrina gloriose Resurrectionis, non re-
tinent

17. And now let the Familists think of me, and say what they please, I have the testimony of my own conscience, that what I have herein said, hath not been out of disaffection to any of their persons, (though I know divers of them) but only moved with sense of pitty to their Souls. For undoubtedly, unlesse they can now in this day of grace, and time of salvation, hear the voice of God, unharden their hearts, attain repentance and remission of sins, they must, at the second and glorious coming of our Lord Jesus Christ, and Resurrection of the dead, at which, (as close as they carry it) they now make a mock, and reject it as a Scare-Crow, impudently affirming, that it is past already, as their predecessors, Hymenæus, * Philetus, Saturninus, Basilides, Cerdon, Valentinian, Marcion, Apelles,

To the Reader.

inent fundamentum, quia negata Resurrectione, totas Christianas
 nis negatur, 1 Cor. 15. Tales igitur Apostolus dicit ἀσυχῶν
 καὶ πῖς iv, 1 Tim. 6. 21. h. e. veram doctrinam: Apostolo ipso
 τῷ πῖς iv per ἀλόθειας exponente, 2 Tim. 2. 18. Scult. in Epist.
 ad Tim. c. 5. apud Crit. Sac. Tom. 7. Col. 3887. λέγοντες
 τὴν ἀναστασιν ἥδη γεγονέναι] vid. 1 Cor. 15. 12. Sicut Philo-
 sophis mala vita mors dicitur, ita vita correcta ἀνάστασις. At
 in Evangelio ἀνάστασις νεκρῶν, aut ex νεκρῶν tam aperte, & tot
 locis describitur, ut non possit alia intelligi, quam quæ erit post Corpo-
 ris ab Anima separationem: quæ separatio vulgari sensu mors dici-
 tur: & certè illa nisi speretur, ne altera quidem illa morum ἀνάστα-
 σις talis erit, qualis fuit in Apostolis, & fidelibus Discipulis. Quare
 istis ἀλλήγορίας sensum maximè necessarium excludentibus, omni
 modo obfisti debet. Grot. in loc. apud Crit. Sac. Tom. 7. Col. 3896.

Apelles, Hierax, Manes, & of late, amongst others, Tho.

Muntzer, David George, Joh. of Leyden, Knipperdoling,

Henry * Nicholas, and this new upstart, Jacob Beb-

men, did, and a rabble of others, their insatuated,

stupid followers at this day do, subverting the faith

of some, I say, unlesse they can now attain Repen-

rance and forgivenesse of sinnes, they must then be

excluded the holy City; and stand without, and

reap their part with the Abominable, Murtherers,

Whoremongers, Sorcerers, Idolaters, and all lovers

and makers of lies, whose worm dyeth not, and

torment is everlasting.

and no other Antichrist but sin: that the Family of love hath at-
 tain'd the same perfection that Adam had before he fell: that
 there is no Resurrection of the body: that the day of Judgment is
 already come, and that this H. N. is the Judge of the world: that
 there had been Seaven great Lights in the world, and that he was
 the Eighth, and greatest of all: that Angels were born of women;
 that there was a World before Adam; that in H. N. dwelleth all
 perfection &c. and other blasphemous matters. He further af-
 firmed, that at last, God would bring all men, nay, the Devils and
 evil Spirits themselves into perfect happinesse. All things that
 were spoken of Devils, Hell, or evil Angels, and eternal Judgment,
 he said, were only told by Scripture, to cause fear of civil punish-
 ment, and establish right Policy. Anonym. in vit. H. N. Thus

* This

H. N.

Successor

of David

George,

affirmed,

that there

is no other

Christ but

holinesse,

The Preface

Apoc. 9.
18.

18. Thus you may see, by what is premised, how the *Familists* have not been wanting to doe service to *Satan*, in concealing *Antichrist*, all they could, from the world, as others before them, at his instigation, have done; the cause whereof, I shall now a little enquire into. When this unwearied Enemy of mankind, after whose ruine he thirsteth, perceived, that by means of the wonders, lies, and delusions of *Antichrist*, a great multitude, even the *third part of the sons of men*, were to be subdu'd and invassal'd to him, and so perish; he took care to conceal him, and give in a wrong and false information of him to the world: well knowing, that many would follow him headlong to destruction, & being partakers of his sins, must also partake of his misery and judgments, who otherwise, had they understood who he was, might have been aware of his Deceits, and escaped. Wherefore he craftily infused into mens minds, a false notion of *Antichrist*, setting him out in counterfeit, lying colours, one while perswading the world that he must be a *Spirit*;; otherwhile, that he should be *Nero*, who in th'end of the world, a little before the Day of judgment, should be rais'd up, to torment th' inhabitants of the Earth. And then, which most prevail'd, that he must be a *Jew*, of the Tribe of *Dan*: and at 30. years old, appear with a vast Army, and in three civil years and an half, over-run and subdue all the Kingdomes of *Europe*, and bring in subjection most of th' other habitable parts of the Earth, as it is written, *Power was given to him over all kinreds, tongues and Nations*; and that he should be a most potent *Monarch*, far exceeding all that were before him, and raige from sea to sea, and from the River to th'ends of the Earth; and that he must raige in *Jerusalem*, and kill *Enoch* and *Elias*; and at last, mount *Olivet* cleaving asunder, be there swallowed up, and sink down quick into Hell, with divers other such *Legendary*

Apoc. 13.
7.

To the Reader.

dary fancies, as our * Author noteth, never ment, * In Apoc.
not sent from God. And all this hath been chiefly 13.18.
mannag'd and carry'd on, by th' art and contri-
vance of *Fryers, Monks, Jesuits*, and others, sworn
Vassals of the *Beast*, on design & purpose thereby
to raise a dust, and cause a mist to darken the
truth, & divert the worlds eye from beholding the
great and very *Antichrist*, sitting at *Rome*, and
domineering in the Church of God, unto a ficti-
tious, imaginary one, that must never come.

19. But all these proving forgeries and devises,
and the *Romanists* case being grown desperate,
and past recovery, they are at last befriended by
the subtle *Familists*, who have the forehead to af-
firm, in their canting language, that *Antichrist* is the
Tower of Babel, or the *self-will of the Ham-like man*,
&c. and that the *Babylonish Whore* is *Sin*, or the
Soul captivated in vanity, or the *self-born will* &c.
with other like idle, ridiculous fancies, absurd in-
ventions, as you may see in *Behmens Mysterium*
magnum, and the rest of his monstrous writings.
And herein, whether the very *Jesuits*, and other
learned writers of the Church of *Rome*, have not
been far more honest and ingenuous, I refer my
self to th' impartial Reader. For they being con-
vinc'd and overborn by the light of truth, and
many direct, evident places of Scripture, do, in their
Commentaries on the *Revelation*, and other writ-
ings, confesse the matter, and plainly tell us, that
by *Babylon* in the *Apocalyps*, is to be understood
no other then the very City of *Rome* in *Italy*,
where the Pope now reigns; and which, they
also grant and affirm, must be burnt with fire, and
utterly laid wast before th' end of the world, by
the *Kings of the Earth*, who formerly had given
their power to the *Beast*. Two or three of the chief
whereof, for the Readers satisfaction, and to put
the matter out of doubt, I shall here produce, and

The Preface

cite their very words, as they fairly lie in their own writings.

20. And first, let *Ribera* the Jesuite speak, *Scriptores, qui aliter interpretati fuerant, veritate coguntur nobis favere, Romam esse hanc urbem fornicariam, vastandam, &c.* The writers, Saith ^a he, who did otherwise interpret, are forc'd by the truth, to yield to us, that this whorish City, to be destroyed, and laid wast, is Rome. *Et verba pracedentia, Deus dedit in corda eorum, ad desolationem & incendium Romae pertinent &c.* And the following words, God hath put into their hearts, have respect, saith he, to the desolation and burning of Rome &c. And ^b elsewhere he writeth, That under the name of Babylon, is to be understood Rome, [non solum qualis sub ethnicis Imperatoribus olim fuit, sed etiam qualis in fine Seculi futura est] not only as it was under the heathen Emperors; but as it shall be towards th' end of the world. Again, whereas she saith in her heart, I sit a Queen, and am no Widow &c. he clearly alludes, saith ^c he, to the words of *Isaiah*, c. 47. concerning the Chaldean Babylon, which was a figure of this second Babylon &c. And (he addeth) concerning her punishment, he likewise saith, These two things shall come upon thee in one day, losse of Children, and Widdow-hood. But the words of *John*, saith he, are not to be taken, as spoken of Rome, when the Apostle lived, but they are to be understood of the latter age of the world, when the servants of God are commanded to depart out of her, lest they be punished with her &c. Thus *Ribera*.

To him consents *Viega*, of the same Society. *Ut intelligeremus, saith d he, sermonem esse de urbe Romana &c.* That we may understand that the words are concerning Rome, the Angel concludeth, And the woman, that thou sawest, is the great City, that reigns over the Kings of the earth. For in *St. John's* time the City of Rome had command over almost all

^a *Ribera*,
Com. in
Apoc. 17.
n. 20. 22.

^b *Id.* in
Apoc. 14.
n. 39.

^c *Id.* in
Apoc. 18.
n. 18. 19.

^d *Blas. de*
Vieg. in
Apoc. 17.
Com. 1.
Sect. 3.
n. 5.

To the Reader.

the Kings of the earth. Again, *Cum fidelibus e pra-* e Id. in
cipitur &c. When the faithful are commanded to de- Apoc. 18.
part out of Rome, lest they be involved in her calamity, Com. 1.
'tis thence evident, saith he, that not onely Ethnick Sect. 1.
Rome is there by ment, but that, which shall flourish in n. 16.
the latter end of the world.

With them accords Cornelius a Lapide: Dico Ba-
bylonem, saith^f he, hic & Capite sequenti, est Roma, f Cornel. a
&c. I affirm, that Babylon both here, and in the fol- Lap. in
lowing Chapter is Rome, as it was in the time of St. Apoc. 17.
John, and as it will again be in the time of Antichrist. 1.
In another place thus he^g writes, *Audiui aliam* g Id. in.
vocem e caelo dicentem, &c. I heard a voice from Apoc. 18.
heaven, saying, depart out of her my people. He 4.
warns the Christians, saith he, to flee out of Rome
heathenish in th' end of the world, when it is to be de-
stroyed. Again, he^h writes, *Cum liber signatus, puta* h Id. in
Apocalypsis, sit prophetia de futuris in fine mundi &c. Apoc. 17.
Seeing the Book of the Revelation is a prophesie of
things to be done in th' end of the world, under Anti-
christ, it follows, that these things are to be understood
of the City of Rome, which shall be towards th' end of
the world, & consequently, saith he, Rome must return
to her pristine splendor & Idolatry &c. And further,
Hii odient fornicariam &c. these shal hate the Whore,
that is, Babylon, i.e. Rome, saith this Jesuite.

To them subscribes Suarez, and confirms it in
these words, *Sub i animate purpurata Meretricis,* i Suar.
Apoc. 17. exprimitur Roma &c. Under the figure of T. 2. Qu. 59
Babylon, Apoc. 17. is represented Rome, as 'tis mani- Disput. 56.
fest from the last words of the Chapter, And the wo- Sect. 2.
man that thou sawest, is the great City that raigns
over the Kings of the earth; for no other City had
then universal dominion, besides Rome. And con-
cerning her ruine, thus he^k writes, *Desolatio Ro-* k Idem
ma, quae praedicatur, Apoc. 18. erit sempiterna &c. contra
The desolation of Rome, foretold, Apoc. 18. will be Pref. mo-
perpetual, therefore 'tis certain that this prophesie nit. Doctis.
cobi. 1.5.
c. 7.

The Preface

was not fulfill'd in any of the former destructions, or calamities, that befell Rome. Thus Suarez, one of the chiefest late Writers of that side.

To these I might add *Lessius*, *Salmeron*, *Tirinus*, *Estius*, *Maluenda*, *Alcasar*, with their two Cardinals, *Baronius*, their Annalist, and *Bellarmino*, their *Goliab*, to make up the *Fury* full: who all unanimously agree, and give up their verdict, that *Rome* is signified and figur'd under the name of *Babylon*: yea, and divers of them affirm, that she, being guilty of the blood of the *Saints*, and *Martyrs* of *Jesus*, must be burnt with fire, and made desolate, by the *Kings* of the *Earth*, (who formerly had given their power & strength unto the *Beast*) before th' end of the world. But their words at present I omit, and refer the Reader to their Writings and Commentaries on the *Thess. Apoc.* and other *Scriptures*, relating to this particular: or to the Treatise, entituled, *Romæ Ruina finalis*, An. D. 1666. c. 4. where he may finde them and others, with their words and judgements in this matter, cited and produced at large. And now I submit it to the judgement of the Reader, to determine, whether of the twain, have delt more fair, and honest, in this particular, the deluded *Jesuits*, or blasphemous, horrible *Familists*; and resume the consideration of this excellent *Author*, & his incomparable writings.

a Advert.
to Q. Eliz.
p. 51. & 52.

21. After he had laid before *Q. Eliz.* the absolute necessity of *Repentance*, and shewed what graces she must attain, and way, she must walk in, to obtain that everlasting *Crown*, and *Inheritance* promised the *Fathers*, and all their faithful Seed, he thus ^a concludeth, And this is the generation of the Counsel & wisdom of God, & the true description of all her Children; which if you understand, and do thereafter, then shall you discern those reprobate times, and save your self from the visitation to come. What man is he that travelling by desert places, and seeing the day at his going down, hasteth not to recover his Inn, for fear lest

To the Reader.

the night leave him in distresse. Hasten then after the Counsel and Correction of God, while yet the Day lasteth; for behold the Night commeth.

And these are all, which I advertise you, few as they be, and simple as they go, yet (if truth deceive me not) their right understanding is far finer Gold, then is your Scepter, and much more honourable then your Fathers House. And this shall be for a SIGN, that I speak not of my self: Behold the Mountain, which you fear so much, I mean the Beast, the Man of sin, Lucifer, son of the morning, the Horn, that bath so many hundred years, blasphemed Heaven, and oppressed Earth, behold, I say, though now he be so great, as that he makes the Earth to tremble, and shake, with a word only, the very roots of Kingdomes, the time hasteth, and is at hand, wherein he shall be made so little, as neither name, nor remnant of him, nor son, nor sons son, shall be found upon the Earth. For his days are numbred, sign'd and seal'd up in the Book of God, and yet Seaventy and seven * days, and his number 666. shall be fulfilled. And all his Princes, his Sorcerers, and multitudes of People, which now rejoyce and clap their hands, drunken with the whordoms and prosperity of Babel, shall then lie comfortlesse, and wring their hands as fast: for Belus their God is dead. And the death of Babylon shall be the life of Sion &c.

22. In which passage this is remarkeable, that he gives this for a SIGN, that he speaks not of himself, namely, the destruction of Rome in 1666. By which 'tis clear, that he puts the credit and truth of those other great and weighty matters, throughout his writings, concerning the Principles of the doctrine of Christ, regeneration, & way to salvation, (so much now questioned and gainsaid) upon this conclusion, that is to say, to be receiv'd as the very truth, if that come to passe; but rejected, if not: as if he had said, If it come not to passe, that Rome, the Seat of Antichrist, be destroyed, and burnt with fire, by the Kings of the earth, that

* Viz. 77. years: which added to 1589. the year, wherein this Author writ that Treatise, reacheth to the year 1666.

The Preface

Apoc. 17.

To the
Church of
Rome,
p. 32.

that formerly had given their power and strength to the Beast) at th' end of 77 years, after this, viz. in the year 666. then look upon my writings, as no other then my own private conclusions. But, if you see the judgement foretold, executed on that great City, in that year, 666. then receive what I have writ, as the truth, concerning those other things, far more excellent, & of greater concernment then this. But hitherto his writings have bin by all sober, discerning Christians, that have seen them, receiv'd and imbrac'd as a great Treasure, containing in them most spiritual and heavenly truths, consonant and agreeable to the doctrine of Christ, his Prophets, and Apostles. And p. 32. To the Church of Rome, he saith, And this is the high and holy one, that beareth record with his poor Servant that wrote these things: and we know, that his record is true, thereunto bearing witness thousand sighs and tears. And that it might be confirmed under three, the love of God diffused in his heart, the garment dipt in the blood of the Lamb, cryeth out unto you, testifying with him these things are true. And p. 19. he asks his Adversaries, Which of you reproveth him, that writeth of a lie? And yet none of them, ever answer'd, or convinc'd him of a lie: though divers (whereof some now living) have in vain attempted it, to their shame and losse.

23. But if any doubt arise, how the overthrow of Rome, could be a Sign to the Queen, that he spoke not of himself, seeing it was to be 77 years after that time, and she dyed long before: The Reader is to note, that he doth not say, This shall be for a Sign unto you, ô Queen, but, This shall be for a Sign, that I speak not of my self. A Sign to the world: that is to say, a sure signe, an evident, undoubted token, an undeniable, firm, insoluble Argument, to the succeeding age, the following Generation, viz. to the People, that should be living in 666. and see Rome, the habitation of Antichrist, laid even with the ground: a clear

To the Reader.

a clear, convincing Sign and demonstration to them, that he spoke not of himself, but as a humble Servant of God, guided and directed by his holy Spirit, that revealeth secrets, and giveth wisdom and understanding, and leadeth into all truth. Wherefore, it is written, Apoc. 13. 18. *Here is wisdom, let him that hath understanding, count the number of the Beast, &c.* as intending, or pointing at the very man, (as one well observeth) whom God foreknew, and had determined first of all, to give that special gift of wisdom & understanding unto: it being the great secret, on which the knowledge of that other greater secret, concerning the year of th' end of the world, depended, as Daniel declareth, Chap. 12. 11, 12, 13. Which undoubtedly was no other, then the Author of this ensuing Treatise, he being the first discoverer of that great secret of the number of the Beast, i. e. of th' end and determination of the reign of the Beast, as above is noted.

Apoc. 13.
18.

Dan. 12.
11, 12, 13.

24. Agreeable to this, namely, that a Sign, for assurance of a truth affirmed, or confirmation of a thing promised, doth not alwaies necessarily come to pass in the life time of him or her, to whom, the promise is made, or truth declared; but may be for posterities sake, and be accomplished and fulfil'd long after, for their establishment, and confirmation; an eminent Example we have in Abraham, Gen. 15. When God had promised him the Land of Canaan, to inherit it, Lord God, saith he, *whereby shall I know that I shall inherit it?* [וְכַדָּ] In quo i. e. unde, quanam re, qua ratione, ut Vatablus, Mercerus, Pareus, & alii: viz. By what means, token, or Sign, shall I know, &c. The answer is: Know of a surety, that thy Seed shall be a stranger in a Land which is not theirs, and shall serve them, and they shall afflict them 400. years, and thou shalt go to thy Fathers in peace, and be buried in a good old age: but in the 4th. Generation they shall come hither again, [כִּי לֹא שָׁלוֹם עוֹן הָאֲמֹרִי עַד הַנֶּה] For the iniquity of the Amorites is not yet full, v. 13. 15, 16.

Gen. 15. 8.

Which

The Preface

† Munst.

Clar. &

Caiet. in

Which Sign came not to pass in *Abrahams* daies, but long after, in the fourth generation, after 400.† years :

Gen. 15. 13 Musc. in loc. Q. 3 p. 375. Zeg. in Aet. 7. 6. Riv. in Ex. 12. 40

¶ Musc.

ubi supra,

Q. 2. p. 373

P. Mart. in

Gen. 15. 13

Bibliand.

in Tab. 3.

Chron.

Capel. in

an. Abr. 70

Tremel. in

Gen. 11. &

Exod. 12.

40. Codom.

Chron. l. 1.

c. 3.

Mercer. in.

Gen. 15. 13.

D. Ed. Simf

Chron. ad

an. Mundi,

2077. Abr.

70. Vid.

Scal. in

Can. Isa-

gog. 322.

& Druf.

in Aet. 7. 6

apud Crit.

Sac. T. 7.

Col. 2204.

* Hoc ex-

petiverat

[Abram]

cupiens

promissio-

that is to say, at th' end of 430. years, from the promise first made to *Abraham*, Gen. 12. in the 70. ¶ year of his age, when he went out of *Chaldea* to go into *Canaan*: And it came to passe at th' end of 430. years, even the self same day it came to passe, that all the Hosts of the Lord went out from the land of *Egypt*. It is a night to be much observed unto the Lord, for bringing them out from the Land of *Egypt*. Exod. 12. 41. 42. And thereby *Moses*, & all the faithful posterity of *Abraham*, were comforted, * confirmed and ascertain'd of the truth of Gods promise, made to that Patriark, renewed to *Isaac*, Gen. 26. 3, 4, 5. and to *Jacob*, Gen. 28. 14. 15. & 35. 11. 12. namely, that they should inherit the Land of *Canaan*, for an everlasting possession, as it is written, Gen. 17. 8. In *Abrahams* time, the iniquity of the *Amorites* was not full, and so the punishment was deferr'd till after four Generations, viz. 400. years, when they were ripe for Judgement. And when this Author writ, the sins of the *Romanists*, the wickednesse and impieties of the *Western Babylon* were not full : but when the measure of her iniquity is fill'd up, and her sins shall have reach't unto Heaven, Apoc. 18. 5. when her unjust dealing is ascended unto the most High, and her pride to the Almighty, 4 Esd. 11. 43. then will God remember her iniquity and violence done unto *Sion*, and visit her transgressions in his wrath, and vex her, lay her wast, and make her utterly desolate in his sore displeasure. For after 77. years, [viz. after the said year 1589.] when her wickedness & blasphemies are arrived to the heighth, when there is no remedy nor healing, when she is ripe for punishment, then shall the Judgement, that hath so long attended for her, at length lay hold upon her. Behold, saith he, thus saith the truth, in the year, which shall be 1666. the judgement, pronounced, shall lay hands on thee, And as all thy fearful wings and feathers be already descended and blown down, so

To the Reader:

before that day (which is so nigh at hand) the Tyranny of thy malicious Heads & cruel Claws shall be consumed, & brought to nought. And in that day, thy vain Body shall be burnt with fire, and shall be so clean cut off from the Land of the living, that neither Son, nor Nephew, as the Prophet speaketh, nor branch, nor remnant of thy name, shall be found upon the Earth. For as it is proposed, so shall it come to passe, & as it is consulted, it shall stand. *Isaiah c. 14. v. 22. 24.*

confirmari, ad roborandam posterorum suorum fidem & fiduciam. Perer. in Gen. 15. 9. & post, Videlicet id facere Deus voluit, [de foedere cum Abramo firmato agit] ad ingenerandum animis posterorum Abra certam ejus terræ possidendæ atq; obtinendæ fiduciam. Id. ibid. v. 18. Hoc quidem partim Abrahæ causâ testatum est oportuit; sed maxime ejus posteros spectavit Dominus, ne in suis ærumnis deficerent, quorum exitum fore latum & felicem Dominus promiserat, præsertim cum ipsa diuturnitas ingenti tadio non careret. Calvin. in loc. Nec dubium est, quin Abraham hoc posteris suis assiduis concionibus inculcarit & commendarit, ne fracti calamitatibus cederent, sed urgerent firmâ fide, & inconcussâ spe promissionem terræ Chanaan, & liberationem. Luther. in loc. Quemadmodum legimus Joseph hujus rei certissimum fuisse, cum de ossibus suis mandavit fratribus. Marlorat. in loc. Hoc in Abrahami & Israelitarum ejus posterorum consolationem est scriptum: nec dubium quin diligenter à majoribus Moyses, literis consignatum in posterorum consolationem. Unde & fideliter à Mose relatum, ut Israelitæ, quibus tunc hæc scribebat in Ægypto, vel in Deserto, cum essent mox in terram Chanaan introducendi, animum in tam gravi servitute non desponderent, sed scirent præstitutum esse afflictionibus tempus, post quod, eorum persecutores, pœnas darent, & ipsi liberarentur gloriosè. Mercer. Præf. in Gen. 15. 13, 14.

25. After th' Abomination of Rome is past, there will be but a few years, namely 45. to th' end of this present, evil, corrupt World, as Daniel foretold, Chap. 12. from the time, that the daily sacrifice shal be taken away, and th' abomination, that maketh desolate, set up, there shall be a 1290. dayes. Blessed is he that waiteth, and cometh to the 1335. days, But go thou thy way till the end be, for thou shalt rest, and stand up in the lot at the end

Dan. 12.

11, 12, 13.

The Preface

* Rom.
Ru. c. 6.

Psal. 2. 8.

Psa. 72. 8.
& seq.

Rom. II.
26.

Apoc. 20. 6
Psal. 37.
18. 19.

end of the days: viz. of the 1335 days above mention'd, that is, in the general Resurrection, & end of this world, when Daniel, and all the dead must rise, as it is at large else where * declared. And then at length will the Lord return to raig'n with his Servants, the holy Patriarks, Prophets, Apostles, and all the Elect, both of Jews and Gentiles, that were in all ages of the world, as it is written, *The Lord will give him the Throne of his Father David, and he shall raig'n over the house of Jacob forever, and of his Dominion there shall be no end.* According as he had spoken by all the holy Prophets, & as it is, Psal. 2. *Ask of me, and I will give thee the Heathen for thine Inheritance, and the utmost parts of the earth for thy possession.* & Psal. 72. *He shall have Dominion also from Sea to Sea, & from the River to th' ends of the earth. They that dwell in the wilderness shall bow before him, & his Enemies shall lick the dust. The Kings of Tarshish, and of the Isles shall bring presents, the Kings of Sheba and Saba shall offer gifts. Yea, all Kings shall fall down before him, all Nations shall serve him. His name shall endure for ever, his name shall be continued as long as the Sun, and men shall be blessed in him, all Nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doth wondrous things, & blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen & Amen.* And then all Israel shall be saved, as St. Paul saith, Rom. II. And blessed and happy, & only happy are they, that are regenerate here, and born again, and overcome their corrupt and evil desires, and are mortify'd to this sinful world, and live unto God, by faith, which is the first Resurrection: blessed & holy are they that have part therein, for on such the second death hath no power, for they are made unto God, Kings and Priests, and shall raig'n upon the earth, and dwell therein forever, with their Lord and Redeemer in that world, which is to come, when all things, upon which the curse came, shall be restored & renewed, & wherein righteousness & peace shall dwell & flourish for ever, as it was foretold and declared by all the Prophets and Apostles.

26. But that time between the Ruine of Rome, and

To the Reader:

end of the World (which will not exceed 45. years) although it will be joyful to the faithful and chosen of God, in respect of the neer approach of the Lord, & of those graces & comforts, which God will give them to enjoy: yet it will be very troublesome & heavy upon the world, upon all the dwellers upon earth, who have their conversation below; & especially (in respect of outward troubles & fears) the more Northern parts of the world; for then, viz. about 30. years after the fall of Rome, as may be gathered from the Scriptures, will Gog and Magog, with their numerous Armies, viz. the Turks, Tartars, Armenians, Persians, Arabians, and other barbarous Nations, spread themselves upon the Mountains of Israel, i.e. wil come down, in great & vast multitudes, upon the plains of Germany, and other parts of the Empire, with intent to swallow up, & overwhelm the Christians, and endeavour to extirpate and blot out the name of Christ from under heaven, and subject all Europe to the Ottoman yoke, and blasphemous Law of Mahomet. And will thus continue war upon them, till fire from God, out of heaven, devour them, as it is written, Apoc. 20. and as the Lord, by Ezekiel, doth declare, saying, And I will rain upon him, & upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone.

Apoc. 20. 9

Ezek. 30.

22.

27. To conclude, as concerning this Authors name, we have, at present, nothing of certainty, more then from himself, in that Treatise to Q. Eliz. p. 52. where he thus writeth, *J. T. L.* testifie those things, with my own hand, in sober humbleness, commending them to your Majesty, only in regard of my duty, and for no other reward. Give your promotions to those sons of Beor, that rise so early, & saddle their Asses to post after them: For I your Servant have bread & water enough, thanks be to my God, & am therewith as well content, as if my Lands were as large, as are the Roialties of the little Bird, that possesseth all the Fields, over which it flyeth.

Advertis.
to Q. Eliz.
p 52.

Finally, The premises being considered, I make bold, and am no whit ashamed, to affirm, (though the world will not bear it) that this Author was a most choice & special

The Preface, &c.

† 1 Cor.
15. 19.
* Note
Reader,
that in dis-
course with
a chief
Rabby a-
mongst the
Familists,
when I al-
ledg'd St.
Paul's
words,
1 Cor. 15. 19
[If onely
in this life
we have
hope in

Christ, we are of all Men most miserable] to prove the Resurrection, and his assured hope of Salvation in the world to come; he denied it, in hearing of divers, saying, that, the Apostles meaning was, if we had only hope in this life, & not the thing hoped for, we were most miserable; but now (saith he) we have both the hope, & the thing hoped for, the promise, & the thing promised, al that may be expected, we have in this life; as he affirmed, agreeable to the rest of their blasphemous Principles.

they are undoubtedly the very truth, as in due time will appear: & desiring them, as they tender and value their own everlasting peace, and happiness, & as they must certainly answer it, at the great Day of the coming of Christ, & Resurrection of the dead, that they would, above all things, take heed of, and avoid the horrible insatuations, the pernicious, poisonous Doctrines, & Principles of the shameless, blasphemous Familists, so directly contrary to, so wholly & absolutely inconsistent with the grace of God, and state of Salvation: I take my leave, and rest their

Christian Friend,

J. W.

Lond. Apr. 15. 1661.

A VOYCE

Out of the WILDERNES

CRYING,
With many Tears and strong per-
swasions to the World for
REPENTANCE.

Proving by undenyable Grounds from the
Word of God, that the great Day of his righteous
Judgement shall certainly be in this present Age,
before 61. Years after this present Yeare 1651.
shall be expired.

And unfolding many great and wonderfull Mysteries of
God, forespoken in his word, to come to passe and be
fulfilled, from the rising of JULIUS CÆSAR, first
Emperour of ROME, to this present time, and
from hence to that Great Day of the Lord.

Things that were never discovered by any Writer be-
fore this knowne; and such as greatly concerne the
Church and Chosen of God, in this last time.

Exprest in a very high Prophetickall stile, and clear evi-
dence of the Spirit, and of Power from above, which
the judicious Christian Reader may well perceive.

LONDON, Printed by M. S. 1651.

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1892

TO THE CHURCH
OF ROME.

MANY and sundry voices have beene heard out of the Wildernesse in these latter dayes, whereunto had wee given good and diligent care, we had perhaps discerned the time of our visitation; neverthelesse, he that writeth testifieth, the Kingdom of God is at hand.

WHat neighbour or friend is he, who seeing his next or beloved in danger, doth not cry, take heed? and though such one may be found, yet cannot we hold our peace: Generations sinfull and adulterous, why should we feare or shame, to speake amongst yee? your number? and hath it not been alwayes the complaint of the holy Ghost, in the dayes of the Prophets, Apostles, and to this houre? *Lord who hath beleevd our sayings? and to whom is thy arm revealed?* your nostrils? whose power is breath not to be counted of? nay, we are not only ready to give up our bodies, but our souls to be sacrificed, in witness of the cause pleaded before yee this day; or should our voyce be ashamed of her preparation? behold yee scorers, like as a mighty wind, that passeth your eare, and bloweth not upon yee; so shall yee heare great things to day, and not be moved therewith; and poore, and slight, and simple as she goeth, she hath authority to give joy to the living, and life unto the dead. Amongst whom liest thou buried,

A 2.

buried, rotten, and past rising up againe : thou, that fittest carelesse, like a Queen in pleasure, and glorified thy selfe, saying in thy heart, I am alone, and besides me is no other, I may not be widow, or desolate for ever, and, like a foole, hast not considered, th'older thou art, the nigher to thy grave. But thou sayest, tush, am I not great? Where dwelleth then the power that may doe all these things? Wherefore thus saith the truth, although thou be now so high, as that the word forespoken is fulfilled in thee, *And who is like unto the beast? or who may war with him?* behold the day hasteth, and is at hand, wherein thou shalt be made so little, that thy name and remnant shall not be found upon the earth; and all thy many hornes, and multitude of Witches, (whose arme and counsell have been thy help and treasure from thy youth,) shall fall and perish, as fire consume h straw, and not be able to deliver thee any more; for thy dayes are numbred, and yet two Moneths, two Weekes, two dayes and a halfe, and thy number six hundred sixty six shall be fulfilled: Happy man that liveth to see that day, and behold there be living that shall see it.

And Tyre and Sydon, with all thy Cedars, though now they surfet in wealth, in pride, and pleasure, shall then lie comfortlesse and wring their hands, for *Babylon* their Lord is dead. And thy death shall be the life of *Israel*. but his light may not long indure (as testifieth the Prophet.) And then, and in those dayes shall be fulfilled the great mystery of God, prophesied by the mighty Angell, who set his right foot on the Sea, and left upon the Land, and lifting up his strongest arme to Heaven, swore by him that liveth for ever and ever, *There shall be time no more.*

He that blasphemeth, let him blaspheme still; and he that liveth at ease, take his pleasure still, nevertheless the speciall day is at the doore, to give to every
very

To the Church of Rome. 3

very one according to his wayes. And yet thou sayest, I am his house, his sanctuary, and place of his dwelling: wherefore (Discourfers) a-poncer shall be wrought in your eye to day, all the gates of his City shall be laid open before yee, and none of yee shall enter into it.

All are wise, and every one shall give account according to that he hath received; I aske then, and have not all received? yes verily, the voice of God is written up, and placed in th'eves or hearts of all, as it is wirtten, *Their sound is gone forth over all the earth, and their words unto the worlds end.* But all have not obeyed, as testifieth the Prophet; and therefore the Kingdome of Heaven is likened to a *Field* containing Corne and Weedes: to a *Net*. enclosing fish of all sorts, good and bad: to a *Wedding*, whereunto all were bidden, those that refused, those that came prepared, and those that came and were not apparelled: to *Servants*, good, diligent, faithfull, bad, slow, and unprofitable; to *Virgins*, some wise whose lamps did wach while they slept, some foolish whose lamps did sleep with them: to a *house*, of great and large receipt, garnished with vessels of gold and silver, of wood and clay, then and in that day to be employed to their use of honour and dishonour, when he shall come in glory, to judge and reward the world, separate the stranger from the child, the goat from the sheep, the sinner from the just: and this is the Kingdome whereof it is written, *Many are called.*

Lords of *Sodome*, may it then please your dead and dry eyes to consider, that in this great company of hearers, two speciall differing companies are commended unto yee: th'one that hearing the voyce, obeyeth and doth it; th'other, that hearing transgresseth, and doth not; called in Scripture, *Hated, bond, forsaken, cast out, children of evill, vessells of wrath,* and such like: compared to a *Man*, who built a

4 *To the Church of Rome.*

house, and laid no foundation, and when the day of reckoning, the day of tempest came, the building fell, and the fall thereof was great, and lamentable for ever. But they that hearing the Commandments of God, observe and do them, are called in Scripture, *beloved, free, chosen, beautifull, children of promise, vessells of mercy, Israel, Jacob, his people, his heritage, a holy Nation, a holy City, a kingly & holy Priest-hood, his house, his Temple, his Tabernacle, Saints, Sion, Hierusalem from above, the pillar and upholder of truth, his vine, his Church, his Body, his Spouse, and such like*: compared to a *Builder*, that digged deep, and laid his foundation on the Rock, whose work endured the day to come, and gave glory to the worker: to a *Graine of Mustard-seede*, whose great increase for his little body, is marvellous compared with other hearbs; to *Leaven*, which seasoneth the whole wherein it is hid; to a *Pearle of price*, for which the Jeweller adventureth by Sea, by Land, by fire, by water to attaine; to a *Field* wherein lyeth hidden a treasure of such quality, that the possessor selleth all he hath, to make a purchase thereof: to a *Seede*, prospering from Blade to stalk, from stalk to head, the Lord of the ground neither sleeping nor waking knowing how: And this is the generation of them that seek him, the portion and Kingdome whereof it is written, *But few are chosen*. And of this company and no other, speaketh the Scripture, which saith: *Where two or three be gathered together in my name, there am I in the midst of them*. And againe: *And behold I am with you from day to ever, even to the worlds end*. And againe, *Feare not little flocke, for it hath pleased your Father to give you a Kingdome*. And againe, *And I will intreate the Father, and he shall give you another Comforter, who shall remaine with you for ever*. And againe, *But when the Spirit of truth cometh, he shall leade you into all truth*. And this is the
City

To the Church of Rome. 5

City and house spirituall, built upon the head of the corner, which through the strength and glory of the foundation, remaineth and liveth for ever, as it is written, *And upon this Rock will I build my Church, and the gates of hell shall not prevaile against her.* And this is the Church and Sanctuary of God, the stones of life and glory everlasting, disdained and trodden under of worldly builders, prepared notwithstanding from above, and appointed to serve for his Tabernacle and place of his dwelling: for he that is highest, dwelleth not in Temples made with hands, as testifieth the Prophet. *Heaven is my seat, and earth is my foot-stoole, what place of rest will yee build unto me* (saith the Lord) *O house of Israel?* These things had yee understood, then had yee beene wise and learned Scribes, and like unto the householder, which bringeth forth of his store and provision, as time and occasion serveth, old and new.

And this is she which erreth not, dissenteth not, for all her Children are endued with a tongue and taster of truth: all are prepared with one and self-same water: all are purged by one and self-same fire: all are Servants to one and self-same Lord, who by the sweet and accepted Sacrifice of his owne body hath sanctified, and made them of sinners, Sonnes of God, as it is written: *He that sanctifieth, and they which are sanctified, are all of one.*

And this is shee which prepareth her selfe for the Wedding, arrayed in a white and righteous garment, which her Lord the Bride-groome giveth her with Lamp watching night and day, waiteth and attendeth his comming, whose modest countenance, whose chaste and comely steps, walk in our streets, and the world regardeth not; for her name is hidden, written in the heart, not in the skinne, and the light of her beauty is in the spirit within, not in the letter without, whose praise is not of men, but of God.

And yet thou sayest, let me see her : behold, he that writeth testifieth before the Throne of God and all his holy Angells, that he knoweth not any one this day, after the flesh, that taketh part with him : what then, shall I say I am left alone ? God forbid ; for I see and heare with th'ears and eyes of my soule, the groans, the chains and tears of seven thousand, whose obedience is greater then mine, and of which number I am the least, and as a poore, and miserable, and borne out of time ; am not worthy to be one of them.

And this is she who once (*Balaam*) walkt in thy streets, and all th' earth was filled with her beauty, untill thy Father lifted up his sawcie head, pursuing her blood and generation : for there is enmity betweene him and her, her seed and his for ever, but she laid her Babe before the Throne of God, whose eye defended it from all his teeth and fury. And in those dayes, her Lord the Bridegroom gave her two wings, whose Feathers were made of the word of truth, and she flew into the Wildernesse, where she had a rest provided from the face and feare of her enemy, a time, and times, and halfe a time ; and there remaineth shee, her houre, her day, her moneth, and her yeare, eating no other thing then that which God giveth her. And thy Father fell heavy, exceeding wroth thereat : and sat him downe by the Sea side, in a Throne newly erected to th'honour of his name, mourning and pining, that the woman with her Boy had scap't his hands so. And calling his powers and counsell about him, devising, found out a way t'appease his wrath, namely to be reveng'd but on the remnant of her seed which shee left behind : and while he sat in Consistory, seeking best means t'accomplish his purpose, thou liftedst up thy Nose out of the many waters, and presently his dump was turn'd to a dance, thy heads and hornes were so like his
owne,

To the Church of Rome.

7

owne, that he rejoyced wholly to see thy unhappy day, and having nothing greater to shew his love, parted with thee his Kingdomes, and glory thereof, planted thee in his old and ancient Throne, where once his name was honoured, and gave into thy hand his great power, and chieft of his hoast, Wonders, Lyes, Murder, and bad thee warre and have no feare, for it was appointed, the third borne among the Sons of men, should be subdued unto thee. And it pleased the Lamb to give thee leave among the rest, to bid battel to the seed and remainder of his handmaid, and to give up their blood to the pleasure of thy Swords, during the thousand two hundred and fixty, the dayes of relegation: but when those two and forty moneths shall be expir'd, thou shalt lay downe thy proud waves, and he that is highest, shall set thee alive in judgement, and the earth shall accuse thee of deceit, the Heavens of blasphemy, and thou shalt be divided, and cut out in pieces, for thou hast troubled the meek, and him that pursued peace, hast loved lyers, destroyed the true and fruitfull branch, and overthrowne the walls of such as mourn'd, and did thee no harme. And in that day, thy Crownes shall be turn'd to baldnesse, thy silke to nakednesse, thy sweet and pleasing voices to howling, thy lights to darknesse, and the blood of his servants shall he weigh before thee, and value it unto thee, and thy parts shall burne untill thou pay the price thereof. And that judgement may even now begin to take hold of thy bones, it shall be shewed thee this day, what manner of men they are, which heare, and doe the Commandements of God, their bredth, their length, their heighth, their depth, their name and their countenance, shall be laid before thee, and thou, thy Prophets and Children, shall see, and wonder, and die.

All are learned, all have knowledge, and the covenant

nant of death was written in our hearts, when wee were yet but tender, lodged and sleeping in the loins of *Adam*, wrapt us up in our sins, and transgressions, like as the Spider in his toile the silly Flie, against the day of slaughter. But he that is highest, pittying the world which he loved so, in the riches of his benignity, devised a way, to set free againe the work of his hand, which law through sin had imbondaged to death, and made a testament of life and peace, in the blood and mediation of his Son, the price and redemption of that which was lost, and wrote inheritors of his mercifull Covenant, all and as many as beleeved in the Mediator thereof. And unto *Adam*, his lost Child, gave it he, saying; *The seede of the woman shall bruise the Serpents head*, and all the Children of Promise tooke hold thereon, imbracing the seed which by the death of death, delivered the sinner: And unto *Abraham* his Servant renewed he his Covenants; Cast me out *Agar* with her Sonne (quoth he) for that which is borne after flesh is bond, and shall not inherite with the free. And remembering his mercy, promised in his time to visite *Sara*, and to raise unto him a seed, which should be the joy of many Nations: and *Abraham* beleeved, and got a grave and honourable name above all his Brethren, namely, to be the Father of all those many Nations, that were to inherite the Covenant and Testament of promise. And by the hand of *Moses* his faithfull, calling *Israel* unto him in the Wildernesse, before the fearfull Mount, gave unto them the Covenant of captivity once for all, written downe by the hand of his Angell, in two Tables of stone, commanding it to be set up in the eye of *Israel*, that they might see and read their wounds and transgressions, which had subdued them to death, and calling to mind his Testament of mercy, wherein from beginning his soule delighted, promised by the same *Moses*, to raise them
up

To the Church of Rome. 9

up a Prophet from among their Brethren, like unto him, and every soule that would inherite his favour and Covenant of promise, should heare him. And *Moses* calling Israel together, testified unto them that day, heaven and earth bearing witnesse, he had set life and death, curse and blessing, to wit, the Covenants of works and faith, of Law and grace before them. But Israels heart was fat, and understood not all these things, and seeking the inheritance by the Law of works which had concluded them being yet unborne under curse and reproofe, fell out, and lost the way which led to the blessing and land of the Fathers covenanted by promise; but by *David* his Boy, whom his heart approved, calleth them back againe, αὐτοὶ δὲ ἐκ θύλασσαν τὰς ὁδοὺς μου, (faith hee) giving them to understand the table of *Sina*, whereon they thought to save themselves; justified to their face, all their doings were abominable, as it is written: *The Lord looked downe from heaven upon the Sons of men, to see if there were any that understood and sought after God. But behold, they are all gone astray, all are become abominable, there is not one that doth good, no not one: There is not a godly to be found on earth: not a righteous amongst the sons of men, all lie in wait for blood, and every man hunteth his neighbour as with a net: he that is best is but a bryer, and he that is most righteous as a thorne.* And ever and anon remembring his mercy, testified by the same *David*, that if they would attaine the Land and Inheritance promised the Fathers, they should not offer him his beasts or his birds to eate, but unhardnen their hearts, and heare his voyce that day, that then it should come to passe, they should enter into his repose, and *Canaan* spirituall, into the which their Fathers could not for their unbeliese. All the Prophets bearing witnesse thereunto, that looke how high the heavens were distant from the earth, so far were

were his offerings differing from theirs : for all their wayes and thoughts were spotted like to the garment of a Tyger, transgressors of his fiery Covenant which he strake with their Fathers in *Horeb*, as it is written, *And the testament which I gave them they kept not, and my soule despised them* (saith the Lord) And still and evermore remembring his mercy, commended unto them the day to come, wherein he would strike a new and an everlasting Commandement with the house of *Israel*, not like to that he covenanted in the *Wildernesse*, which neither they nor their Fathers were able to beare, but his new Covenant should be a Covenant of mercy and love, and no man should be able t'attaine it, by rending his Garment, by Rams, or streams of Oyle, but by rending his heart, by hearing and beleeving the redemption which should be set in *Sion* : for he had said, and would not repent for ever, *The just shall live by faith*. But *Israel* was hard, and evermore in heart turned back into the *Wildernesse*, chusing rather to be the Sons of *Agar*, inhabitants of *Sina*, which ingendereth to death, then children of promise, Citizens of *Jerusalem* from above, which begetteth to life : refused his Law and Testament of grace, so often covenanted and commended unto them : which he notwithstanding in fulnesse of time performed unto *Jacob*, sending downe out of his bosome the Mediator thereof, apparrelled in blood, mounted on his little hill in his city of peace, with promise, that every sinner should be deliver'd from shame, that putteth trust in him. And when the time came, was found walking in the streets of *Jerusalem*, his steps beautifull, as are the steps of God: the flames and Angells of heaven, ascending and descending at his commandement ; and it was fulfilled which was spoken, *In Fury is God knowne, great is his name in Israel* : and opening his mouth taught them, and marvellous gracious and true were the words which proceeded from him : told them
their

their Fathers were wonderfully indeed fed and cloathed in the Wildernesse, and yet were dead, because they were not fed nor cloathed with him, who feedeth and arayeth to life everlasting: and the food and rayment which he gave, was his blood, and they that are fed and apparrelled therewith, are those that beleeve in him: commanded them not to work as did their Fathers in the Wildernesse, but as did Abraham, whose Children they pretended to be and were not, for he beleeved in him, being yet but promised, whom they refused, now performed, and witnessed plainly in their eares that day, there were no other works but these alone, that led from the rod of th'oppressor to the Land of promise, saying, *This is to doe the work and commandment of God, to believe in him whom God hath sent.* Which thing your Fathers the Pharisees denying to doe, evermore seeking (after their hard and brazen progenitors) t'establish a righteousness and justice of their owne, to work the works and Commandements of God, according to their way and meaning, by doing, refusing the justice appointed by God, to work his works and Commandements according to his way & meaning, by beleeving: rushed against the square, approved, precious stone which was set up in Sion, and were bruised and broken to death everlasting.

And dost thou know (Balaam) what it is to beleeve in him whom God hath sent? We speak the things we know, and testifie what we have seen and learnt: That which is borne from below is flesh, subdued unto sin, imbondaged to death, and cannot see th'inherirance and Kingdome of God; wherefore it was requisite a new birth to be established, subduing the flesh unto the spirit, delivering from the power of sin, and breaking the chaines of death. Without the which, vaine and impossible is the Commandement, to beleeve in him whom God hath sent: as it is written, *Unlesse a man be begotten by water and by the holy Ghost,*

Ghost, he cannot enter into the Kingdome of God.

So many Baalists heapt on another, at your conspiracy held at *Trent*, against God, and his anointed, and knew not what it is to be borne of water and of the holy Ghost? have ye indeed so planed the creatures of God, wrought in them a beliefe, ye are successors and dispensers in heavenly things, and understand not earthly?

There was a man sent from God, his name was *John*, your Fathers ran out in troops to see him, a strange and sour fellow, was not lodg'd like a Prince, nor cloathed like a Courtier, neither wine nor water dranke he, no other drinke but tears, and in his mouth never entered bread.

Murderers, how chanceth it, that hanging up his dead body in your Courts and Caves, drawing it through your streets once a yeare at the least, denying it the naturall courtesie of buriall, you have not considered that he was appointed from heaven, the Minister of the Baptisme of water? as of himselfe he testifieth in a place, saying: *He that sent me to baptize with water said unto me, on whom thou seest the Spirit descend and tarry he it is that baptizeth with the holy Ghost.* Doe yee know wherefore his Lord gave him that honourable testimony? namely, that he was more then a Prophet, and that among all the sons of women, there was none to be found his greater? because, who so is not prepared by him, which was appointed the Minister of the baptisme of water, shall never be purged by his Lord which comes after, who sanctifieth with fire and with the holy Ghost: for this was the Angell, appointed to goe before the face of the great Dominator, and teach the Children that sat in Prison, in darknesse, and shadow of death, that if they would be Sons of the Fathers, *Abraham, Isaac, and Jacob*, they should prepare their hearts by water, as did the Fathers, *Abraham, Isaac, and Jacob.* And there-

therefore his Lord in parable calleth him the Mourner, wot ye why? because who so sorroweth not with him, shall never rejoyce with the Bridegroom, shall never see the birth of the holy Ghost, *the faith which beleeveth in him which God hath sent.*

The poor woman which entred into the house of Simon the Pharisee, where her Lord was at meat, and falling down washed & kissed his feet, how commeth it to passe, (ye wise) that nayling up her dead body in your Groves and Temples to the view, ye have not considered her tears and her love, preaching and crying so many hundred years, the birth of water of the holy Ghost? but yee say, when *Elias* commeth he shall restore all! Murderers, and doe ye indeed lie in wait for another *Elias*? behold the first came, and had not his God delivered him from your hands by wonder, sending downe his Chariot and Horsemen of fire, ye had slaine him with the rest of his Prophets, for ye fought his life also: and the second came, a righteous and holy man, and behold, as innocent as ye pretend to be, his righteous blood shall be found in your Courts, and his holy head in one of your vessels: and doe ye yet more attend a third *Elias*, like to your stiffe reprovved brethren, which walke stinking in your streets to day, gaping the comming of a second Messias? wherefore thus saith the truth, there shall no *Elias* come: and he that reading, considereth the dwelling, the fare, and rayment of the second *Elias*, how read and swolne were his eyes with tears, how dry his lips with sighs, and doth not weep and wayle with him, if seven thousand Mourners should rise from the dead, they cannot make that man to sorrow. This was the voice, who in the dayes of his flesh, called unto Israel from out of the Wilderness, crying that if they would be sons and daughters of God, they should not look up unto their parentage, boasting their pedigree, fetcht from the loins

loins of *Abraham*, but should take up the true and perfect sorrow for their sin, and th'unspeakable desire to be reconciled to God, as did his servant *Abraham*: that then the God of *Abraham* would turne to the Children, as he did unto the Fathers, write his Laws in their hearts, cover their offences, and be unto them a God, and a Father, and they to him sons and daughters: and every one which was to receive the light that followed, in whose hand was the power to make of a sinner a Son unto God, hearkened to the Mourner of Israel, sate downe, and sorrowed with him.

And he that sorrowed, sorrowed indeed, his eye refused sleep, his mouth denyed t'eate, lost and dead was his cheere, his mirth was turn'd to sadnesse, and if any asked what ill he had; seight, and could not speake, so great was his sorrow: and walking all alone, sought for the night to cover him; and ever as he went, wrote up with tears, the day was not made for him, that is in sorrow: and in the night as dark as 'twas, his eye which now had cleane forgotten rest, beheld as in a table painted out, his wounds and transgressions, and feare, and judgement: the Arrows of the Highest peirced him so, that he besought the day to wake, for help and ease of sorrow; but when the day arose, the Sun discovered his filthinesse, drew him forth naked before the light and Throne of God, laying truely to his charge, it was he that had polluted th'earth: and what pen may tell his feare? or who may conceive his sorrow? Like as the Hart chased with Hound, recovering in going downe of his strength some little advantage, standeth, hearing the cry of them that trace his blood so truely, feeling the strength of his legs departed, looketh about for the water brook to recover his force anew, and finding not, panteth and shutteth oft his fearfull eye, ready to give up the living breath which hold-

holdeth his filly bones together : so trembleth this guilty soule, and finding the pleasure of his pleasures past, departed like friends in adversity, that knew him now no more, would faine looke up to heaven, as to the water brooke, but durst not, for he had sinned against it, and before him that sitteth thereon, fell downe, and broken to water, washed with tears the day wherein he was borne, and charged it with cruelty, to call him out of his mothers womb, when there was no need of him. Alas, might not the Sun have gone his course (*quoth he*) tho I had never beene ? or had the Covenant of night and day been lost, and if my mothers womb had been my grave (*quoth he ?*) and seeing his feare so multiplied, he might no longer live, wrote up with tears his last complaint, and laid it before the Throne of God, confessed he was nothing worth, beseeched him to remember the Testament of his mercy, the delight and pleasure of his soul, before the foundations of creatures were laid, in it, to pittie and call againe, the poore and lost work of his hand, which sin and filthinesse had led away to death.

And this is he, that is poore, and bruised, that laboureth and is heavy laden, sick, lost, dead, and li- veth now no more : this is he that travellet, like a woman, that laboureth, that weepeth while the world sporteth, devising pleasantly to passe the time away. And this is he that is turned, begotten by water, prepared by the Mourner, and unto whom God hath sworne by the honour of his name, *Hee shall not die.*

Murderers, stand forth, tell me, may ye set your penance by this mans repentance ? behold this man, of a hill, is become a valley : of a flint, soft and tender as water : of a prudent and wise, become a babe : and like unto the little one, which holding on his mothers breasts, cryeth, and feareth the regard of a

stranger: so weepeth he if sin doe but see him: Thou, standing on the tops, despisest him that lyeth below, judgest him a foole, and one that knowes not to use the time, and after thy heart hard as Adamant, subdued to filthinesse, despairing of a better promise, canst not goe downe and sit, and tell tears with him: bearing thy selfe aloft, movest like an Oracle, faist, but thou art wise: and like a foole, hast not considered the word that followeth *ἐμπαύσησιν*.

O just and righteous judgement of God, which by a low and simple word, hath sealed to reprove the wisdom of the world, and hidden from her proud and prudent Children, the knowledge of his truth and heavenly things, and shewed it to babes: for even so it pleaseth him.

Murderers, may your penance yield such fruit as bringeth forth this mans repentance? behold this man hath lost his tast, and relish in sin for ever, and in the wayes wherein his soule delighted once, and tooke his course with pleasure, now grieveth, feareth, bewaileth the day that ever he walkt therein: what wilt thou minister to this man, to recover him to joy againe? oyle? corne? wine? youth? strength? beauty? the world and glory thereof? nay, he sigheth, and cannot find his help in them: his stripe is of that quality, as nothing can heale, but the favour and countenance of him, whom he hath offended: and turning his eye unto the wall, covereth his head with deul and heavinesse, weepeth and will not be comforted, untill he find the thing his soule so desireth: peace, love, and reconciliation with God.

I call ye all before the judgement seat of God this day, and lay unto your charge, ye have not knowne nor learnt these things, and are nevertheless the worthy fruits, which the preparer of Israel hath cryed out unto ye, these many hundred years to bring forth.

Reproved and unbaptized hearts and ears, like to your fathers, which evermore resisted the holy Ghost, so do ye: what hath he at any time written with tears, and ye not opened and read laughing? when hath he commended ye his orders in grave and funerall robes, and ye not reprov'd, saying, his humour is to melancholy? what voice hath he sent in lov and servants tire, and ye not despised, and said, his invention is simple? when hath he encountred those bar'd and bolted hearts of yours, with great and strong cries, and ye not blasphemed, and told him h'is mad? and how may he cook or spice his Commandements, to have them approved of your mouths, so vwayward and out of tast? Children of goe to death, which of you reproveth him that writeth of a lye? wherefore thus saith the truth, poore *Sodome* shall rise in that day, and lift up their bloubred heads out of their darke dwelling, and the eye of the Judge shall pity their captivity in respect of yours; for had they heard the *Mourners* song as you have heard to day, the light of their repentance had shined amongst us even to this houre: but this is the *ἐλπίς καὶ πόσις* pour'd out upon yee, such a borch, such a *σχληροκαρδία* as the day shall come, that among all the sinfull generations of men, no one may be found so adulterous, that will approve there had been on earth at any time, a race so stiff and cast away, as hearing all these things, would notwithstanding vvorship *Bel*. And he that is highest, shall shevv his name, in getting honour over ye, and because ye vvould not learn and vvalk in his vvayes, shall give ye up unto your ovne, in blindnesse, like *Sodomites*, groping after, and pursuing the blood of his Testament, till ye fall head-long dovne into the deep, vvhere *Pharaoh* and his men of vvarre do lie: and all the World shall know and feare the

holy one, the Redeemer of Israel, the Lord of Hosts, who hath justified the judgements of his Servants upon ye. But wee will cast ye aside a while, and returne to the poore and broken soule, whom we have left in travell, and guard and watch him day & night: behold and learne his end, he that is wise will marke his deliverance, and happy man that can tell his teares, and sit and sorrow with him.

To this man maketh God answer, early or late delivereth him: and how much the longer withholdeth his countenance, retyring as it were his pittie from him, so much the more entendeth t'advance his love and mercy towards him, to make him great and a pillar in his house a comforter of the weake and broken knees of others, and in his time sendeth downe his promise, the rich and hidden treasure which from the beginning dwelled with himseffe, and with his holy one, who day by day laboureth, washeth, and bindeth up this broken one, not leaving t'apply unto his stripe, untill he have wrought and shaped in him a full and perfect assurance, that God hath given him unto his Sonne: in him and through him, forgiven and covered all those his transgressions, which cryed out so justly against his blood: and whereas in the day of his trespasse, was a stranger, and an enemy, now in his Son, and for his sake, is reconciled and beloved, and is unto him as a sonne, and he to him a Father, the treasure which his soule in the great day of his trouble so unspeakeably desired, and therewithall commandeth him to beare written up in the apple of his eye night and day, to read and consider, what great things have been done for him.

This man is now so assured his finnes are forgiven him, as sure and perswaded, that his Lord and Redeemer was once dead, now liveth, & never dyeth more, what Register may record the finnes of him, whose transgressions God forgetteth? what power may dis-

cover

cover the nakednesse of him, whose shame and offence God covereth? who shall be able to cast away whom God approveth? or lay to the charge of him, whom God chooseth? may sinne wherein he was conceived? may trespasse and filthinesse wherein his youth delighted? may the bold and bloudy offences, which his age hath committed? may flesh and infirmities wherewith he is clothed? may powers and blasphemies, wherewith he is compassed? nay, this man is at rest, fully perswaded, God being with him, nothing may prevaile against him; as it is written, *God justifying who may condemne?* This man is now so assured, God loveth him, as that he is sure and fully perswaded, neither fire nor sword, neither death, nor life, neither Angels, nor powers, nor principalities, neither things present, nor things to come, neither natures above, nor depths below, nor any creature other whatsoever, may separate him from the love which God beareth him, in Christ Jesus his Lord.

And this is the faith of Abraham, and of Abrahams posterity, which reacheth justice to the sinner, and life unto the just, as it is written: *But the just shall live by faith.* And this is the faith, whereof th' holy Ghost pronounceth, by the mouth of his servant Paul, in a place, saying: *Being justified therefore by faith, wee have peace with God in Christ Jesus our Lord.* For he is truly justified, whose finnes are forgiven, as it is written: *Blessed is the man whose finnes are forgiven, and whose transgressions are covered.* And he is truly at peace and one with God, that is beloved of him: and all this grace is reacht unto him in Christ, and through him, as it is written: *For death and bondage was given by Moses; but grace and truth by Christ Jesus.* And this is the rest, and peace from above, the birth and baptism of the holy Ghost, the fire that purgeth the sonnes of men, transforming them from sinners, into the sonnes of God: and no man shall see it, or have his

his part therein, that cannot sing the song of the little children, which sat in the market place, crying and calling one t'another : *We have mourned, and yee have not sorrowed.*

Murtherers, stand forth; tell me, may you compare your beleefe with this mans faith? behold, thou beleevest one onely God Father Almighty, of whom are all things, and one Lord Jesus Christ his onely Sonne, for whom, and by whom are all things : and one Spirit God holy Ghost, proceeding from the Father and the Sonne, the power, the life, and quickener of all things : and thou beleevest that the Sonne in the fulnesse of time, descended from the bosom of his Father, came into the world, was made flesh, conceived by the holy Ghost, borne of a Virgin, and that he dyed and rose againe, for the redemption of all that beleeve in his holy name : and thou beleevest, those that beleeve in him are his Church, chosen and gathered from all the winds, a Company undefiled, a holy Universitie, as he is holy that hath chosen them : and thou beleevest they wayle and weep, and joy together, and thou beleevest their Lord is mounted up into the heavens, seated on the right hand of God, all power in heaven and in earth subdued unto him : and thou beleevest all flesh shall rise and stand before him, every man to receive according to his thoughts. And all these things beleevest thou? thou doest well, thy father the Devill beleeveeth them also : and it is so farre, that this faith may save either thee or him, as that it shall encrease both your stripes : for unto whom much is committed, of him much shall be required : and he that knoweth and doth not, shall be beaten with many rods : And better it were thou hadst never been borne, then to have heard and beleeved all these things, and not to have sorrowed with the Mourner. And this was the faith of *Simon Magus*, one of your first-borne, who
hearing

hearing *Philip* preaching, th'Incarnation, Death and Resurrection of the Lord Jesus, and forgivenesse of finnes in his holy name, and seeing the great and wonderfull works wrought by the same, beleaved the promise and revelation of life, and was baptized, as it is written; And *Simon* also beleaved, and was baptized: and yet was neither begotten by water, nor by the holy Ghost: he beleev'd as did the lyar his father, of whom he learnt his juggling, to plane the creatures of God, and was reborne by water from below, not able to beget the sinner a new: for it is impossible that bloud of beasts, or water of fountaines, may either purge or prepare the sinner. And therefore *Peter* comming to *Samaria*, to purge those sinners whom *Philip* had prepared by water from above, laid his finger to the wound: fellow (quoth he) thou hast no part nor fellowship with us, nor in this administration, and shewed him the cause why, namely, his unrepentance: giving him t'understand, it was not possible for his soule to be purg'd of that gall and bitterness wherein it lay, because his heart was not prepared by water. And this was the faith of the Traytor, thy predecessor (*Balaam*) who sold the truth and life everlasting, for the reward of iniquitie like unto thee, he knew and beleaved as thou doest, that the bloud of his Master was innocent bloud, and was baptized with the selfe same baptisme wherewith thou art baptized, and yet was neither begotten by water, nor by the holy Ghost, for it was not possible for him to be purg'd with *Peter* his heart unbroken, hard, and cruell, refusing to sorrow with the Mourner. And this was the faith of *Julian* thy Pastor (I touch your mysterie now *Sir Balaam*) whose broad seale and subscription, hangeth even this day unto thy letters Pattens, confirming thy Throne and Vicardome to thee and thy posterity, was baptized with the selfe-same baptisme where-with thou art baptized,

zed, and begotten by the selfe-same faith which thou beleevest, and yet th'uncleane spirit re-entred his house prepared and swept, and his blasphemous end is knowne to yee all this day, to be worse then his beginning: but had he been begotten by the faith which *Abraham* beleeved, th'enemy at the returne with his seven thousand powers, had found his house guarded by the stronger, the watchman of Israel had defended his gates, and kept his walls from ruine: but it was not possible for him to be censed with *Abraham*, his heart not prepared with water like unto *Abrahams*, for his soule was found among the stiffe uncircumcised children, which would not regard their fellowes, crying: *Wee have mourned, and ye have not sorrowed.* But I will leave thy penance, thy beliefe, with all and every point of thy Doctrine, to him that commeth after, behold, a voyce shall rise against thee, discover thy blasphemies contained in thy conspiracy held at *Trent*, against the holy one of Israel, and *Jacob* his chosen, and strike thee so, with the two witnesses of God, out of whose mouth comes fire to destroy the gainer, that all thy Magicians, all thy false reformed Prophets, shall not be able to recover thee to life againe: and returne unto the man who once laboured and was lost, but now refreshed and is found againe, whose warre and woes are turned to such a peace and joy, as the world can neither give, nor take away from him: and let us make research into his life, beholding how he worketh: he that is wise will marke his steps, and follow where he goeth.

Like as the good and fruitfull Tree, planted by the river side, bringeth forth her fruit in time and due season: so fruitfull now is this branch become, and after the two noble parts of his faith, spreadeth out his root to moistnesse, and bringeth forth, a double fruit. Th'assurance of mercy and forgivenesse of
his

his sinne, worketh in him such a true and perfect hatred of sinne, as no man knoweth but he that is baptized in *Silo* with him : and this hatred dwelleth not idle, hidden up, and sleeping in him, but as a Citie built upon a hill, sheweth his bastions and beauty to the passers by : so breaketh forth this fire within him, making knowne to all his members, the power and strength thereof : retiring them from their old and wonted wayes, remembring unto him, with what a precious bath and price he is washt and bought from th'uncleane and vaine conversation wherein once he walked, now and ever after to be holy, as he is holy that hath chosen him. What fountaines may yeeld water enough to bewaile the state of this man ? for in his members he findeth a law, bidding and commanding unrighteousnesse, intising to regard his pleasures past, maintaining to be bold to returne againe, casting before him day and night the vomit, which now his soule hath cast up, and bleedeth to see or to remember more : and in his spirit findeth another law, remembring unto him the day of his trouble, when feare and judgement led him chained to death, and how he followed weeping, and had nothing to say for himselfe : how then and in that day, he pittied and delivered him, with charge to remember, with what a great and precious charge he was redeemed and recovered againe, commanding him therefore not to dare to look backe, or grieve the seed of God, the holy one, that hath done all these things for him. Ah poore and miserable soule, who shall deliver him from his body of sinne ? for to the law of his spirit consenteth he, loveth and faine would doe thereafter, but cannot, for he dwelleth in a house of rebellion, not contented alone to pursue him by day, as it is written : *All the day long am I punished, and chastised every morning* ; but while the night lendeth the little ease unto his heavie eye, his members watch to sinne.

sinne. Like righteous Lot in Sodome, so dwelleth he closed in a Citie, whose buildings are transgressions, whose streets are wayes of error, whose bulwarkes are the strength of death, whose gates doe leade to hell: dying daily, tormented daily, crying daily, to be delivered from sinne, or from the body thereof, and in a great and strong patience, though now of all creatures most miserable, scorned of Angels, disdained of men, hated of the world, pursued of his owne, unspeakeably endureth all: hoping with a hope, which cannot be confounded, for the revelation of his life, laid up in the bosom of his Lord and Redeemer, then and in that houre to be declared and given him, when he shall come to judge the world with a righteous judgement: rendring to every man just and truly, according to the wayes wherein his heart hath walked. And this is the death to sinne, the great affliction, happy man that hath his part therein, for he shall see the day wherein he shall hunger no more, nor thirst any more, wherein the Sunne shall not burne him by day, nor fire by night any more: for the Lambe that loveth him, shall feed and cover him, and lead him to the fountaines of water of life, and satisfie him, and deliver his eye from teares, and he shall weepe no more.

Th'other branch of his faith, namely th'affurance that God loveth him, worketh in him of the contrary part, such a love of God, and of his Lord and Redeemer, as no man knoweth but he that hath it: and this hidden and secret name, resteth not idle, covered or sleeping in him; but as a Sacrifice salted, doth prove it selfe seasoned to the mouth of the rafter: so breaketh forth this hidden light, and sheweth her beams unto the Worlds end: according to the Commandement: *He that loveth God, loveth his brother also*: not him alone, with whom he prayeth, weepeth, rejoyceth daily, which love is

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commended unto him by the names of *ελαδελφία* and *εἰς ἀλλήλους* but now loveth he every man as his brother, knowing every man his neighbour on whom he may have mercy, every man his brother whom he may love: which love is commended unto him by the names of *ἀγάπη* and *εἰς πάντας*, and called in Scripture, the love of God. Because it is not learnt of flesh, nor after the will of flesh, but of God, and by his example: who being followed in glory with the highest, disrobed himselfe of his beauty, came downe into the world, was found amongst us, in weaknesse, in flesh and shape of a servant, obedient to death, even to the death of the Tree, for the Redemption of those, that were his sworn enemies. And this is the Love, which the World can neither give nor receive, the Love which forbearth and is gentle, void of envy, vanteth not, whose countenance is humbled, whose steps are modest, alway seeking good to others, not giving place to anger, never found devising or joying in evill, but alway rejoycing in the company of truth: beareth all things, beleeveth all things, hopeth all things, endureth all things. And this is the perfection, the new Commandement, the Garment dipt in the precious price, whose often praise, shineth in the two Lamps which burne before the Throne of God, and no man can see it, or have his part therein, that hath not received the promise, and spirit of adoption, wherein he cryeth, *Abba father*. What wilt thou doe to this man to take his love from him? wilt thou revile him, charge him with names of Heretick, Sectary, private spirit, Devill? he (bearing in mind thy blasphemy of old, and how thou didst call his Lord *Βεσαζεβουλ* and knowing the Disciple is not above his Master, nor servant greater then he that sent him,) openeth his mouth and blesseth thee: for he remembreth the Commandement of his Lord

Lord, *Blesse them that curse yee.* Wilt thou hate him? lye in wait for him? and sweare in thy heart to be his enemy? he weepeth, and loveth thee: for hee remembreth the Commandement of his Lord: *But I say unto you, love your enemies.* Wilt thou bend thy brow and fist against him? lay thy hand to the sword, and drive him into the corners of th'earth: hee goeth weeping and prayeth for thee: for he remembreth the Commandement of his Lord: *Pray for them that persecute ye.* Wilt thou lay thy hand and authority upon him? draw him through thy streets, and beat out his braines with the stones thereof? he lifting up his voyce, commendeth his spirit and last request, unto his God and Father, beseeching him, to forgive his blood unto thee, and sleepe, for he remembreth how in like case, his Lord the Lamb did so. And this is the renovation spirituall, and first resurrection, Happy man that hath his part therein, for the second death shall take no hold on him. Who layeth to the charge of this man? Who may reprove his light, his steps, and his corrected customes?

This man if he have beene a Worshipper of the Beast, returning to himselfe, falleth downe, and broken to water, powreth out his complaint before the Throne of God, confesseth he was conceived in darknesse, his birth was blasphemy, his bringing up destruction, beseecheth him to remember his Testament and Covenant of mercy, wherein from the beginning his soule so delighted, in it to pity, and gather up againe the blood, which sin and abomination hath spilt; and raised up, comes out of Her, ever after offereth Sacrifice well washt with water, the fire of heaven consuming, and giving up the savour before the Throne of God, to whom, in his Lord and Redeemer, he is now reconciled, and dyeth inward night and day, remembering the treason of his life past.

This

This man, hath he been an adulterer, or a defiler of his body, returning to himselfe, falleth downe at the feet of God, and broken to tears, cryeth, *Sodome* was his Mother, *Gomorrhah* his Father, beseecheth him to remember him, to remember his Covenant and Testament of mercy, wherein his soule so evermore delighted, in it to turne and love againe, the poore confounded work of his hand, by sin and filthinesse cast out to death, and raised up, doth so no more, ever after holdeth his body chaste or honourable, and bleedeth inward night and day, remembring th'uncleanenesse of his youth.

This man, hath he beene covetous? an Userer, an Extortioner, a Fighter, a Loyterer, a Theefe, a Drunkard, Contentious, furious, a darke and double-dealer, a lover of his flesh, or any such like? returning to himselfe, falleth downe, and molten to tears, powreth out his cryes before the Throne of God, confesseth he was conceived in death, his teachers and his blood-friends, the powers and strength of hell: beseecheth him to remember his everlasting Testament, wherein his soule so greatly delighteth; in it to pity and recover againe, the poore and broken work of his hand, which sin, and foolishnesse hath slaine: And raised up, doth so no more, ever after breaketh his bread unto the hungry; restoreth the poore mans pledge, that lyeth bleeding by him, rendreth to him to whom he hath done wrong; hath peate and love with all men; eateth not unlesse he labour; and by his true and faithfull paines, getteth his bread; receiving his increase with moderation and thanksgiving, beareth all things, forbeareth all things, speaketh the truth from his Heart, and in his Tongue useth no deceit, setteth by himselfe now no more, but is become vile and lowly in his owne eyes, and mourning consumeth inward night and day, remembring the trespasse of his time lost.

Come

30 • To the Church of Rome.

Come forth ye Theeves and Murtherers, out of your Dens and Pallaces, you that have filled the aire with voices boasting your works, and called the heavens into the field, despised their wayes in respect of your works. Like as if the Thistle should bragge of his Figges, or Thorne should vaunt it selfe against the Vine of *Canaan*, and say, her berries were better Grapes then hers: Vipers tell us, may the fruit be good when the Tree is bad? Serpents, how can you do good works, your selves being evill? but because ye have call'd him out, modest and fearfull as he is, he comes, accepteth the controversie, and may ye indeed, set your prayers and your pilgrimages by his? may ye compare your fasts, your mercy, and your almes with his? Looke how a graine imbalanced against the round world, is found light and to beare no scale at all: so are ye found blind, dead, and abominable, weighed with this man, held up by the finger of him, whose Hand is an everlasting Scepter, a rod and rule of equity.

Murtherers, dare ye to set your prayers by his? Behold this man, early in the morning, and late in the night season, with broken and humbled knees, presenteth himselfe before the Throne of God: and having n'other Father but him alone, in sure confidence lifting up his voyce, confessing his poverty, shame, and confusion: giveth all praise, honour, and glory, unto his Holy name: and utterly ashamed now, of his owne will and walks, beseecheth him to powre downe his promise, the ruler and governour of his Kingdome, that being sanctified and guided by it, he may ever after walk in his Commandements, and worke his holy will, even as his servants, which minister before his Throne in Heaven. And thereto knowledging he is fed and cloathed, not by his owne carke and care, but by the Hand and providence of his Heavenly Father, commendeth unto him

him his body, and the life thereof, beseeching, though he be not worthy the least of his mercies, it may please him notwithstanding, to continue his love and graces towards him, and calling to mind his seven-fold offence committed before him that day, falleth downe, dissolved into water, beseecheth him to looke upon his Lord and Redeemer, in him, and for his sake, to cover his fault and offence committed, calling him to witnesse unto his poor and dried soul, how that the Sun hath not gone down upon his anger that day, and seing the weaknes, wherein he dwelleth, the power and pride of unrighteousnesse, wherein he's as with a Garment mantled, in great and strong teares, cryeth unto his God and Father to deliver him from th' *Ægypt*, and wounds of th' enemy, that no temptation may lead him to commit evill in his sight. And therewithall in quietnesse and sure trust, reclineth himselfe upon th' arme of his Heavenly Father, knowing in it dwelleth all strength, Kingdome and power, to save and deliver the soul that putteth trust in him. And thus, and so prayeth he, in forme and manner as his Lord hath taught him.

Thou watchest and risest early, like him that waiteth innocent blood, and comming forth, bowest thy selfe before the transgression and abomination of th' Heathen, and not considering the Sunne is darkened, openest thy bold and filthy mouth, blaspheming his Tabernacles which are in Heaven, setting them up as did thy Fathers in the Wildernesse, *Moloch* and *Repham*, gods of *Ægypt*, to grieve th' ears of the Holy Ghost.

For as betweene God and the sinner, there is but one Mediator, and Reconciler, Jesus Christ the righteous: so there is but one onely Advocate, and Intercessor betweene God and the beleever, namely, the Spirit, which proceedeth from the Father and the Sonne, whose right hand dwelleth in the bosome
of

of the Redeemer, and left in th' heart of the belee-
 ver: and lifting up from hand to other, his poore
 and broken voices pointed with teares, placeth them
 before the Throne of God, and giveth them such
 grace through his presentation, that they stand a-
 mong his holy Angels, beholding his face day and
 night, depart not his eye nor memory, till all their
 requests be granted. And this is the great and ho-
 nourable Advocate, whose intercession so farre ex-
 cellet in power, in worthinesse, in grace, in glory,
 th' intercession of the mother of Christ, his brethren,
 his sisters, his Prophets, his Apostles, his Servants,
 his Saints and Martyrs, as is the blood of the Lamb
 of God more excellent and precious, then is the
 blood of *Abel*. And this is the high and holy one,
 that beareth record with his poore servant, which
 wrote these things, and we know that his record is
 true, thereunto bearing witnesse, thousand sighes and
 tears, and that it might be confirmed, under three,
 the love of God diffused in his heart, the Garment
 dipt in the blood of the Lamb, cryeth out unto yee,
 testifying with him these things are true. And be-
 ing compassed with testifiers, in number so sufficient,
 in quality so honourable, yet have yee not received
 our witnesse, and behold on earth there are none to
 be found, that have, or may, or shall beare witnesse
 to the truth, but these three alone.

Murtherers, may yee compare your pilgrimages
 with his? behold, thou goest from Citie to Citie,
 from one place to another, and weariest thy selfe in
 wayes and labours, which no man requireth at thy
 hands, and when they say unto thee, Goe into the
 wildernesse to this or that Hermites Cave, there shalt
 thou see the life, and imitation of the Lambe, and of
 his servant *John*: or come to this grave, goe to that,
 here at *Loretra*, there at *Compostella*, there shalt thou
 see the powers of God, and of his holy one, thou
 (not

not caring nor considering they are the commandements of abomination that sitteth in the place where he ought not) goest, beleevest, adding to thy blasphemy, scorne and derision, offering to the Highest, the labour and stinke of thy feete, for the sinne of thy soule.

This man, all the dayes of his life, are the dayes of his pilgrimage, wherein like the childe that bewaileth the death of his Mother, covered with darke and mourning colours, wandreth the desarts of this life, in an assured hope, one day to come to a Citie promised, whose walls are made of everlasting stones, whose foundation is the strength of God, whose tower's his glory. And if any voyce say to him, goe into the wilderness to this or that Fremites denne, there shalt thou see Christ: to these or to those dead bones, there shalt thou see his works of wonder: he abhorreth it, for he remembreth the commandement of his Lord. But goe not, beleeve not, take heed, behold, I have foretold yee all.

Murtherers, may yee compare your fastings with his? Behold thou eatest fish once and twice a weeke to honour God withall. Egyptians, who hath required this honour at your hands? careth he whether thou eate the flesh of fish, or the flesh of Beasts? hath he not made meat for bellies, bellies for meats: and shall he not destroy both it and them? And knowest thou indeed. that which entreth into the belly goeth out into the draught, and durst presume t'honour him with either one or other? wherefore thus saith the truth, the sacrifice and fasts of Hierusalem shall rise in judgement against th'offerings, and fish-fasts of Babylon; and had yee knowne what that Scripture meaneth, *No man drinking old Wine, will straight way commend the new, for he saith th'old is better*, then had ye never condemned the new and true fast, t'establish a fast more vile and filthy then was the fast of Pharisees.

This man, all the dayes of his pilgrimage are a continuall fast, night and day fasteth he, his bread is become affliction, his wine is turned to trouble, because the Bridegroom is taken from him, and his Lord whom he loveth so, is gone into a farre Country. And as concerning meates and bellies, this man is taught of God, that besides the person of a Christian, (in which respect all the creatures of God are clean unto him, received in godlinesse, moderation, and thanksgiving) he sustaineth the person of a Citizen, and knowing his King, his Governours, or State, whereunder he is placed, for good and probable causes, tending to the peace and maintenance of the many (which God especially will have preserved) have authority to command, and forbid in meates, in drinckes, in cloath, in dayes, and such like : so eateth, so drinketh, so weareth, so keepeth he, as his Prince commandeth, giving to his Prince th'obedience that to a Prince belongeth, and honoureth his God with th'honour, which to God appertaineth.

Murtherers, may ye compare your almes, and mercy with his ? Behold, thou devourest the widdow, and waterest the seed of adulterie, and sayest thou feedest Orphans, arrayest thy selfe with the spoile of Kingdomes, and nourishest Dragons, egges of Serpents, and every unclean bird, and sayest thou feedest the sonnes of Prophets : Foole, how canst thou give a drinke of cold water to a Prophet, thy selfe being none of the generation of Prophets ? *Balaam*, doest thou know him that wrote these things ? or hast thou considered his hunger and his wants, as thou regarding passest by, like one of the dead and rotten graves of Sodome, covered with white, with Crimson, and pavonats, *μυσθήσιον* written on thy head before, and on thy scull behind *βλασφημία* ? desireth he thy gold, thy pots, thy puddings, and thy purples, which thou hast bought so deare ? nay, *Balaam*, he serveth that Lord,

To the Church of Rome.

3

Lord, whose inheritance is th'earth and the plenty thereof: hath he saddled his Ass at any time, and posted after *Balaks* preferment like unto thee? Nay, *Balaam*, then let his soule be given up to an unrepentance, like as is thine, hast thou any thing to give, that he desires to receive? no *Balaam*, he seeks not thine but thee, and this is his desire, that thou and all the world this day were like unto him, excepting his sinne.

Murtherers, and dare yee talke of mercy? then tell us, when have ye seene Christ hungry, and given him t'eate? when have ye seene him thirstie, and given him to drinke? when have ye found him a stranger, and opened unto him? when have ye met him naked, and cloathed him? when have yee knowne him weake, and comforted him? in prison, and visited him? Can ye minister to whom yee know not? can ye feed, harbor, cover, comfort, visite, whom yee see not? behold (Pharises) I tell ye a mysterie, yee shall never see nor know, those little ones his brethren to whom yee should have ministred, unlesse your hearts can melt and sorrow with them: have ye not read (ye wisards) *that the blind shall see, and they that see shall be made blind?* This is the judgement which God hath sent into the world, and it is marvellous this day in our eyes: behold, this man, as touching the mercy which he ought to doe, eateth his bread with the empty, and with the drie and thirsty ground weepeth he, the pilgrim and the sojourner, are ever found within his Courts, his gates are never shut, with the naked sitteth he, and with his garment covereth his shame; with the broken, and imprisoned, passeth he his time, with plentiful and many reares comforting them, nay, who hungrereth, and he not pined? who thirsteth, and he not dried up? which is a stranger, and he not throwne out? who naked, and he not confounded? who weake, and he not spent? who ly-

eth imprisoned, and he not tormented ? And as concerning the mercy, which he ought not to leave undone, this man, if he have, according to the Commandement of his Lord, to him that asketh giveth, and to the borrower lendeth, looking for his reward and interest, in the resurrection of the just : if he have not, applyeth his hand and backe to the burthen, knowing he may not eate unlesse he labour, in great patience and thankfulnessse, turning over the leaves of his life, so richly contented, as if his Royalties were as large, as are the dominions of the little bird, who raigneth as wide as her silly wing may carry her, and wheresoever dismounting, setteth her little foote, looketh about for her provision, as if she were at home.

And this is the first, the next, and last, of the living stones and temples of God, which he (before the day knew his comming up, or going downe,) chose and adopted, in the precious bloud of his eternall Testament, to be unto him a House, a Church, a Tabernacle, and everlasting possession.

And he that writeth beareth witnesse, and testifieth unto the world, all those, whether Kings or Servants, wise or simple, learned or Ideots, rich or poore, old or young, bond or free, that shall be found to have worshipped the Beast, received the print of his name, and set up, in their Tents and dwellings, his Table, and imitation, rejoyce and clap their hands thereover, shall be throwne out, and have their part with blasphemers, whose fire quencheth not, whose stinke is everlasting, and shall not enter into the rest of God for ever, nor see his holy Citie.

And all those, that so poyson, doctrines of death, lifting up their bold and shamelesse voyce, like Cantibanks in market places, avouching the goodnesse and prooffe of oyles and oyntments, which cannot give a foot to the lame, nor eye to the blind, as *Arrians, Ubiquitists,*

biquitists, Libertins, Familists, Coinonists, or any such other Antichrists like to them, shall be cast out, and reape their part with lyars, and Sorcerers, whose worme dyeth not, whose cry is everlasting, and shall not enter into the rest of God for ever, nor see his holy City.

And all those that fellow and shuffle themselves in companies, marching under names and titles, whatsoever as *Hussit's, Lutherans, Calvinists, Evangelists, Protestants, Præcisians*, or any such other like to these, & have not their parts in great sorrow and fear, the preparation and beginning of the wisdom from above, shall stand without among the Dogges, the Covetous, the Murderer, th'Adulterer, and him that is defiled with unspeakeable uncleannesse, and shall not enter into the rest of God for ever, nor see his holy City.

And now I trust (*Balaam*) thou seest what thou art not: it resteth it be shewed thee what thou art.

There was a booke written by the finger of God, and as a Table in a good and perfect light, placed in the midst of th'aire, that all the world might see and read the thrice abominable mystery, foretold by the Spirit, his Prophets, and Apostles, to be wrought by thee and thy Fathers house: And had her proud and prudent Children, but wip't their eyes with sackcloath, they had beheld thy enchantments long ere this, and loosed from the bonds of thy father, the great jugler and Planer of the World, had departed thy Courts, and fled unto the Mount and little hill of God, where the Lamb doth sit. Neverthelesse for Sions sake, and for to still her cryes, *The morning star, the branch and begotten of David*, will open the mouth of one of his servants, and give him power to disvaile the *Revelation*, and he his Servant shall discover thy madnesse, and shew unto the world the things, which thou, thy witches, and thy Wise, had hop't to be past finding out.

Thy conception. Thy birth. Thy nurture. Thy perfection. Thy name. Thy marke. Thy number. Thy heads. Thy hornes. Thy vicardome. Thy keys. Thy swords. Thy succession. Thy Guardrobe. Thy Church, her Ornaments, Idols, Altars, Gold, Silver, Pearle, Stone, Silk, Copes, Banners, Stincks, Processions, Reliques, Oyle, Wine, Wafers, Musick, Lights, lies. Thy end. Thy death. Thy judgement.

And in that day, thy name and generation shall stinke, from the Center of th'earth, unto the highest Heaven. And thou, that hast throwne fire into all thy Neighbours Tents, and with thy Sorcerers and men of wisdom, not consider'd, that though it begin to destroy in *Canaan*, it shall assuredly end in *Chaldea*, shalt now be called into battell thy selfe, and that thou mayest not hope to save thy blasphemous head with thy lying tale any more, behold, the dayes which were prophesied, are come into the world: and such voices shall rise up against thee, as that it shall be easier unto thee to command the thunder silence, when he begins to roare in the midst of th'ayre, or to returne th'Arrows of Heaven into the place from whence they come, or to meete the whirle-winde comming in his strength like a King, his men of Armes, and Bifers by his side, and shoul-der him out of his point into another: it shall be easier for thee (I say) to doe all these things, then t'answer the voices which shall be heard against thee. And I thy Brother am in *Babylon*, mourning over thee and it, and there will rarry, notwithstanding the rage and violence of all thy Spades, thy Speares and Arcu buzadoes, this day, and to morrow, and the third will pay my vows. *Amen.*

E S A Y:

Bell is fallen, Nebo is smitten down, whose Images were burthens for the Beasts and Cattel of the field, to over-charge and weary them.

F I N I S.

A N
A D V E R T I S E M E N T
T O

Q. Elizabeth.

Presented to her Maje-
stie by the Author thereof.



First Printed in *Anno Dom.*

1 5 8 9.

And sundry times since.

AN
APPENDIX
TO

THE HISTORY

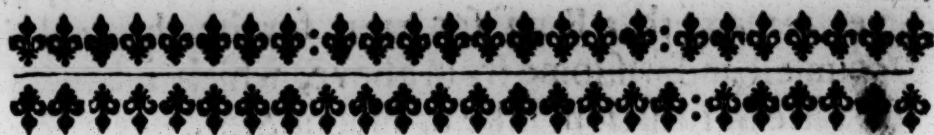
OF THE
CITY OF LONDON

FROM THE
RECORDS OF THE
CITY OF LONDON

1587

AND THE
RECORDS OF THE
CITY OF LONDON

1587



T O
H I S M O S T E X C E L -
L E N T S O V E R A I G N E
P R I N C E S S E
Queene Elizabeth.



IF it be impertinent and out of season, in regard of your other pleasures, to advertise these few words, let truth be blamed: for I your servant cannot but speake the things I know, and testifie that which I have seen and heard: what though I be no Minister, nor Sonne of a Minister? Shepherds and Clownes have beene Divines sometimes, and why not I? I doe not advertise you concerning the wisdom of a Princeesse of this World, how to relieve your people if they be oppressed, nor how to curb them if fullnesse make them wanton, nor how to raise a little weale to great, nor how to uphold it from falling downe againe (for all these things may you doe and perish) but I advertise you concerning a wisdom from above, which if you understand and doe thereafter, then shall your Scepter be a Scepter of continuance, and you a Princeesse and a Queene for ever, not like to *Babylon*, nor Monarch of the East, nor like the rakehell rout of Emperors and Kaisers of this world, which for a season flourish, and then goe downe to hell: but like unto his Servant *David*, who in the dayes of his flesh,

per

performed the duties of a King of this world, and yet remaineth a King for ever, for he observed the counsell and wisdom from above, which made him so faire in situation, like to Mount *Sion*, never to remove. And this wisdom which we speake is a Law, not that of fearfull *Sinai*, a Law of condemnation, a Statute of execution, a Covenant of death, condemning the transgressor to everlasting captivity; But it is a Law proceeding out of *Sion*, a Law of pardon, a Statute of deliverance, a Covenant of life, redeeming the sinner from the wrath of the day to come. And therefore this wisdom is called in Scripture, the new Covenant, the Covenant of *Levi*, the everlasting ordinance, the truth, the light, the life, the reward, the promise, the power, the salvation, the redemption, the sanctification, the justice, the counsell, the correction, the hidden purpose, the secret intent, the mystérie and Kingdome of God.

Jam.
3.17. And one in a certaine place, calleth it the wisdom from above, because it is not a vertue ingendred, or inbegotten by any grace or benefit of nature, growing to perfection by long studie and large experience, but a mystérie and secret from above, which God determined before all worlds, and hath revealed it to the glory of those whom he hath chosen, and this is the wisdom whose nature we advertise, not in the termes and eloquence of the Theologall discourses of this age, but in the power and strength of God, able to raise from death to life, the soule that understandeth it. The whole nature and work of this heavenly wisdom, is perfectly set out and declared unto us in these two. First, in her Tree, next in the fruit thereof. Her Tree in Scripture is deciphered by the names of cleansing, or washing, or purging, and sometimes expressed by a borrowed word, as a new making, a new birth, a birth from above, a re-begetting, and is so called, not in a naturall

all, but in a spirituall meaning, not because it reduceth us into our parents, calling us out of their bowells againe, but by comparison & way of similitude, that like as by our naturall and fleshly generation, we are borne servants and sons of wrath, which sometimes we were not, so by this spirituall generation and birth from above, wee are borne free, and made the sons of God, which by nature wee are not: for that which is of nature is flesh, subdued unto sin, imbondaged to death, and cannot see the inheritance and Kingdome of God; but that which is born from above, is Spirit, redeemed from the captivity of sin and of death, and chosen to inherite the Kingdome and promise of God. And this birth and propagation from above, is wrought and brought to passe by these two, to wit, by water and by fire, whereof this purgeth, the other prepareth. I doe not meane the water of *Jordane*, nor any waters from below, for it is impossible for the water of fountaines, to breake, to mollifie, or to prepare the sinner, but the water of this birth is a force and vertue from above, which turneth, and as it were transhapeth the hard and stony heart of the sinner into tears, preparing it by this kind of water, to receive the promise and redemption of God. And therefore the Scripture compareth the man that is begotten by water, to a Mount that is become a Valley, unto a Cedar now become a Plant, to a rough and crooked way that is become a plaine, unto a wise and prudent one, but now become a babe, unto a stone transformed to flesh, and to a substance hard as Diamond, translated to a nature as soft as water: by these and such like speeches, describing the man whose heart is turned from all the joyes and contentments of sin, into a feare and sorrow for them, and from all her temporary and false pleasing lusts, into a restlesse and indicible desire to be restored to grace, and reconciled to God again.

For

For the hill doth not more differ from the Valley, the Cedar from the plant, the crooked from the plaine, the discreetly aged from the little child, the hardnesse of flint from the softnesse of flesh, the substance of Diamond from the nature of water, these (I say) differ not each from other more, then this man now from that he was. And this is the birth and preparative of water, called in Scripture the *Baptisme of John*. Whose ministry was ordained (as testifieth the Prophet) to prepare the way before the great Redeemer, and Messenger of the Covenant, by turning the hearts of the Children into water, like to the hearts of their Fathers, *Abraham, Isaac, and Jacob*, that God might also turne unto them in mercy and love, as hee did unto those their Fathers. And therefore his Lord in a certaine Scripture, gave him (in regard of his ministry) that honourable testimony, namely, that he was more then a Prophet, and that among all the Sons of women there was none found his greater, because whoso is not first prepared by the ministry of *John*, who was appointed the minister of the baptism of water, shal never be purged by his Lord which comes after, who sanctifieth by the ministry of the Baptisme of fire. I doe not meane the fire of this world, nor yet the Element so called, for it's impossible for any such fires, to purge, to sanctifie, or to refine the sinner. But the fire of this birth is a heavenly power, and finger from above, which writeth in the heart prepared by water, and in no other Tables, the indeleble Covenant of mercy and love, which (before all worlds) in the precious blood of the Mediator thereof, God made with *Abraham* and his Sons for ever; namely, that he would remember their sins, and their iniquities no more; and that he would be to them a God and a Father, and they to him a people, Sonnes and Daughters. And this is the word, and ingraving of God,

Mal. 3.
1. 4. 6.

Mat. 11.
9. 11.

TO SH-
MA T H S
WISDOM.

God, which being written in a molten heart, and blowne downe with water, refineth it to the sey of the gold of Ophyr. And this is the birth and purgation of fire, called in Scripture the *Baptisme of the holy Ghost, the life, the justice, the promise, and felicity of God*, as holy David describeth, saying, *Blessed is the man whose sins are covered, and whose God is the Lord* JEHOVAH.

Rom.
10. 8.
Deut.
30. 12.
Psalme
32. 2.
33. 12.

And this is the Tree and first beginning of the wiledome and counsell of God, and hee that cannot attaine thereto, shall never see the raigne and prosperity of *Israel*, according to the eternall decree, proceeded out of the mouth of the highest, never to be repented of, or called back againe; *Unlesse a man be begotten by water and by the spirit, he cannot enter into the Kingdome of God.*

John
3. 5.

The fruit of this Tree of life spreadeth it selfe into foure branches, and as the Heavens by immutable ordinance, shut up the course and labour of the yeare in foure seasons, so hath the Scriptures completed the whole voyage and travell of this sanctified and new begotten servant, in these foure; Peace, Patience, Hope, and Love. I doe not meane the peace betweene *Amon* and *Moab*, that is to say, the smooth, the Civill and dissembling truce of the Kings and Councillors of this world, but a peace which passeth their affairs, a peace which is heavenly and from above, even the peace and reconciliation betweene God and the sanctified, in the price and mediation of the Lord of the Covenant: for what power, what preparation, what terror, or what else may feare him, in whose heart the finger of God hath once engraven a full and perswaded assurance, that neither fire, nor sword, nor death, nor life, nor powers, nor principalities, nor things present, nor things to come, nor natures above, nor depths below, nor any creature other whatsoever, may separate him from the

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the love which God beareth him, in Christ Jesus his Lord? May the sin wherein he was conceived, or the follies and offences wherein his youth delighted, or the bold and bloody treasons which his age hath committed? or flesh and blasphemies wherewith he is intrenched? nay, this man is at rest, fully perswaded God being with him, nothing may prevail against

Isa. 50. him, as it is written, *If God justifie, who can condemne?*

Rom. 8. And this is the peace which the world cannot give, nor take away from any, to whom it is given; the peace which the Holy one, the Redeemer of Israel speaketh of in a certaine place, saying; *Peace I leave with you, my peace I give unto you, but not as the world giveth: let not your hearts therefore be troubled, nor feare.*

John

14. 27.

And forasmuch as to be at peace and one with God, is to be at war and odds with sin, and with all her pleasures, this man in wonderfull patience prepareth and armeth himselfe to meet the enemy. And tho his flesh with all her desires, like multitudes of Armies incompasse his soule, besieging, pursuing, tormenting it day and night, as it is written; *Wee are given up like sheep to be eaten, and for thy sake, O Lord, we are slaine all the day long, yet in silence and quiernesse he endureth all, sustained by the Word, which saith, In patience possesse your soules:* Looking assuredly for the

Luke

21. 19.

promise of good things to come, and that with such a stable and full perswaded expectation, as no power in Heaven above, or in the earth below, may shame or confound his hope: fully perswaded that tho now he live closed in flesh, as in a City of transgression (like righteous Lot in Sodome) scorn'd of Angels, despis'd of men, hated of the world, and pursued of his owne, yet that his mourning shall tarry but till morning: for then his life shall be revealed, which now lyeth hid, laid up in the bosome of his Lord and Redeemer, and shall be declared and given him even in that morning, when he shall come to judge the world

with

with righteous judgement, rendring to every man just and truly according to the wayes wherein his heart hath walked. And in the exercise of these three, consisteth the death to sin, called in Scripture by the names of *Mortification, the great affliction, the Dust, the Tears, the shame and oppression of Sion.* Happy man that bath his part therein, for he shall live to see the raigne *Rev. 7.* wherein the Sun shall not burne him by day, nor fire by night, *14, 15,* any more, and wherein he shall not hunger, nor thirst, nor *16, 17.* want, nor weep any more.

The fourth and last branch of this Tree of life, is Love, the light and perfection of the whole estate and travell of a Christian: for can a City built upon a hill, hide her face from the passer by? or may a Sacrifice salted, convey his seasoning from the mouth of the taster? may the Sun shine, and not shew his beauty? or may a Candle burne, and not bewray her light? And tho these creatures could forget their natures, yet cannot the plant in whose heart the eternall Covenant of Love is once engraven, forget to burne with like affection, first toward God, then toward men. I meane not those alone which have received like part and fellowship with him, but towards those also that are his enemies, which love is commended to us by the names of *ἀγάπη ἐκ πατρὸς*, and is called in Scripture *the love of God*, because it is not learnt of flesh, nor after the will and wisdom of flesh, but by the sample and patterne of that love, wherewith God first loved us. Who being fellowed in glory with the highest, as testifieth the Prophet, *Zach.* disrobed himselfe of all his beauty, and came downe *13. 7.* into the world, and was found in dishonour, in weakness, in flesh, and shape of a servant, obedient to the shame and curse of the Tree, for the redemption of those that were his sworne enemies.

And this is the love, whose rich and plentiful nature, the Apostle describeth, saying, *Love forbeareth, 1 Cor.*
and *13.*

and is gentle, void of envy, and of doing wrong; vaunteth not her selfe, nor disgraceth others, seeketh not her owne, nor giveth place to anger, never deviseth or joyeth in evill, but alwayes rejoyceth in the company of truth, beareth all, belee-
veth all, hopeth all, endureth all.

And this is that Love, and that new Commandement, whose often praise shineth in the two lights and Lamps of God, which burn before his Throne day and night, and no man can attaine thereto, or have his part therein, that hath not first been cleansed by the promise of the Father, which is the Spirit of adoption wherein he cryeth *Abba Father.*

And this is that Holinesse and Newnesse of life, which the Scripture so often commenderh unto us, by the names Vivification, renovation spirituall, and the first resurrection. Blessed and holy are they that have their parts therein: for on such the second death shall have no power, as it is sealed in the book of life.

And this is the first and last, the beginning and the end of the counsell and wisdom of God, even his secret, hidden, eternall, and onely ordinance, wherein (before the day knew his coming up, or going down) he purposed to save and to recover againe the thing which was lost. And they that understand it, and doe thereafter, are those which are registred in the book of life called in Scripture by so many faire and beautifull names, as, *A righteous Tree, a pleasant Land, a habitation of Justice, a holy Mountaine, a City of truth, a City sought out and not forsaken, a holy City, a holy Nation, the plantation of God, the Mountaine of the Lord of Hosts, the pillar and sustainer of truth, Beloved, Beautifull, Free, Faithfull, Chosen, Kings, Priests, Saints, Sion, Daughter of Sion, Mother of the just, Jerusalem, Children of promise, Vessells of Mercy, Israel, Jacob, Judah, Ephraim his first borne House of Levi, his Temple his Tabernacle, his Sanctuary, his People, his Vine, his Body, his Spouse, his Church:* and such like. And these are the Stones of Sion, which altho they be

be (for their transgressions, as testifieth the Prophet)
 scattered among the heathen, and unbaptized in heart
 for a season, given up to the pleasures of Murtherers, *Jer. 4.*
 as to the paines of a woman that travelleth, account- *31.30.*
 ed vile, desolate, despised, cast away, no body, no where, *15.*
 compared with the glorious Synagogues and Churches *Isa. 54.*
 of this world, yet what saith the Scripture; *Rejoyce*
thou barren that bearest no children, breake forth into joy and
gladnesse, thou that travellest not, for the desolate hath many
more then the married wife, saith the Lord: Meaning
thereby, that tho his captive Daughter Sion, during the
days of her sojourning in earth, as in a strange Land, be
bowed downe, and layed low like a streer, for the
beasts of the field, Citizens of the earthly Jerusalem,
to tread upon and goe over: yet when the morning *Isa. 52.*
commeth, the morning of extermination, determined
to come upon the whole earth: she shall arise and
shake of her graves, her tears, and dust wherein she
lyeth, and put on a garment of light of beauty, and
joy everlasting. And all the delices, the pompes and
paraments of her oppressors, shall vanish as a dreame, *Isa. 60.*
and themselves covered with torments, shall be sold *14. Jer.*
for slaves to the daughter of Sion, whom in the days of *20. 16,*
their pleasures they so much despised, as is testified by *Ezek.*
the Prophets. *28. 25.*

And this is the Church and City of God, not like un- *Dan. 7.*
 to the shamelesse and adulterous Congregations of *27. Joel*
 these times, pure in skin, and soule in heart, which *3. Amo.*
 boast to be that they are not, each discovering other *9. 9.*
 spots themselves full of Ulcers, daily squaring and fal- *Mic. 5.*
 ling out like Theeves about the treasures and riches of *8. Sap.*
 God, which appertain to truer men then they. Nei- *1. 9.*
 ther is she like those foolish and irreformed reformers, *Hag. 2.*
 that in all this time have not learnt to discern between *23. Za.*
 the Image of God, and the Inscription of *Cesar*: I mean *2. 8.*
 those that have not yet learnt, that every one that fea- *Mal. 4.*
 reth God, what or whosoever he be, sustaineth two *1, 2, 3.*
 persons, the one of a Citizen, the other of a Christian.

Deut.
25.

Touching his person of a Citizen, if he be called to be a Prince and Ruler over his brethren, knoweth that this his authority is the allowed and approved rule and lawfull Seniory, to constitute and determine every vocation, and therein in those especially, that attend upon the Altar, carefully foreseeing, that in their sort they be provided for, according to the word which commandeth: *Thou shalt not muzzle the mouth of the Ox that treadeth out the Corne*, prescribing, to every one committed to his charge, in meats, in drinks, in cloth, in days, and such like, according to his wisdom, heedfully respecting, in guiding the Bark of his Government (as the Pilot doth the Needle) the commandement of God and quality of his people. On the other side, if he be called a servant, and to live in subjection, knoweth that the magistracy whereunder he is placed, whether it be of one, of few, or many is his allowed seniory and lawfull presbytery, and unto whom by immediate prescription and authority from God, belongeth to defend the innocent and correct the faulty, and thereafter seareth he, taking up his vocation, as his Prince alloweth, contented with such dismes as his Prince provideth, eateth, drinketh, weareth and keepeth as his Prince prescribeth, giving to his Prince the obedience which to a Prince belongeth. And as concerning his person of a Christian, this man, whither he be placed in authority, or under authority, knoweth that neither Thrones, nor Chaires of state, nor gracious titles of Lordship and Sovereignty availe him any thing, but that he is called to a like subjection, and equall participation with the rest of his fellows, as it is written, *He that is greatest, let him be as the least, and he that is chiefest, as him that serveth*. For all are baptized with one baptisme, the water of repentance, all are sanctified with one fire, the Word of Faith, all are children of one Mother, *Jerusalem* from above, all are subjects to one Lord, who by his obedience and Sacrifice once for all, hath sanctified and reconciled them, and made them of servants and sons of

Luke
22.26.

wrath

wrath, his brethren and sons to his owne father, as it is Heb. written, *He that sanctifieth, and they that are sanctified, are 2. 11. all of one.* And thus and so walketh this man, giving tribute to whom tribute is due, feare to whom feare belongeth, and honour to him to whom it pertaineth, according to the commandement of his Lord, which saith, *Give then to Caesar the things which are Caesars, and unto God the things which are Gods.* Which many blind and fleshly humours not considering, have laboured and brought forth such error and distraction, as we see every where this day. Some so drunken with the primacies and prerogatives of *Caesar*, as that they feare not to revile the freedome appertaining to the Kingdome of God.

Others so headlong carried with a false pretended liberty, and freedome of a Christian, as that they care not to deny the lawful sword and authority of *Caesar*, so that amongst so many, so few from time to time are found, that can discern how Saints are free and yet subject to *Caesar*. But God loveth *Sion*, and hath chosen it, for in her is truth without confusion.

And this is the generation of the counsell and wisdom of God, and the true description of all her children, which if you understand and doe thereafter, then shall you discern those reprobate times, and save your selfe from the visitation to come. What man is he, that travelling by desert places, and seeing the day at his going downe, hasteth not to recover his Inne, for feare lest the night leave him in distresse. Hasten then after the counsell and correction of God, whilst yet the day lasteth; for behold, the night commeth.

And these are all which I advertise you, few as they be, and simple as they goe, yet (if truth deceive me not) their right understanding is far finer gold then is your Scepter, and much more honourable then your Fathers house. And this shall be for a signe that I speake not of my self. Behold the Mountain which you fear so much, I mean the Beast, the Man of sin, Lucifer, Son of the morning, the Horne that hath so many hundred years

Isai.

blaphemed heaven, and oppressed earth, behold, I say, tho now he be so great, as that he makes the earth to tremble, and shake with a word only, the very roots of Kingdoms, the time hasteth, and is at hand, wherein he shall be made so little, as neither name nor remnant of him, nor son, nor sons son, shall be found upon the earth. For his days are numbred, signed and sealed up in the book of God, and yet seventy and seven days, and his number 666. shall be fulfilled. And all his Princes, his Sorcerers, and multitudes of people, which now rejoyce and clap their hands, drunken with the whoredoms and prosperity of *Babel*, shall then lie comfortles, and wring their hands as fast: for *Beltis* their God is dead. And the death of *Babylon* shall be the life of *Sion*, but her light may not long endure, as testifieth the Prophet, and then and in those dayes shall be finished the secreet knowne to the Lord alone, even the great mystery and redemption of God, forespoken of by the mighty Angel who stood upon Sea and Land, and swore by him that liveth for ever and ever, *That time should be no more.* And when these things shall come to passe, as verily in their appointed time they shall, then shal they know that in the days of their rebellion, there was a voyce of a servant of God heard amongst them.

Dan.

12.22.

mystery and redemption of God, forespoken of by the mighty Angel who stood upon Sea and Land, and swore by him that liveth for ever and ever, *That time should be*

Revel.

10. 6.

no more. And when these things shall come to passe, as verily in their appointed time they shall, then shal they know that in the days of their rebellion, there was a voyce of a servant of God heard amongst them.

I *T. L.* testifie these things with mine owne hand in sober humblenesse, commending them to your Majestie onely in regard of my duty, and for no other reward. Give your promotions to those sons of *Beor*, that rise so early, and saddle their Asses to post after them: for I your servant, have bread and water enough (thanks be to my God) and am therewith as well content, as if my Lands were as large as are the royalties of the little bird, who possesseth all the fields over which it flyeth.

Proverb. 1. *Because ye have despised all my counsell, and refused my corrections, I will also laugh at your destruction, and mock when your feare commeth.*

F I N I S.

BABYLON

IS FALLEN.

O R,

A Propheſie that had lain hid above
two thouſand years.

Foreſhewing,

The riſing, continuance, and fall of
the Empire and Supremacie of Rome,
with all matters of moment that were to come to
paſſe during the reigne of the Emperours and
Popes.

*The laſt being the vaniſhing of the Germane Empire, lately
fullfilled.*

*The next, the dividing of the Kingdome of France by the
Sword of Spaine.*

The third that of Spaine by the Sword of other Nations.

*The fourth the deſtruction of Rome, and deſolation of her
Church, in the yeare, 1666.*

*The fifth, the deſcending of the Kings of the Eaſt, and of the
whole world, unto the battell of the great day of God Al-
mighty.*

The firſt title was onely, *Babylon is Fallen*, with theſe
words of the Prophet.

*For I heard the railings of many, and how they watch for
my halting, ſaying, it may be that he is deceived, Jer.
20. 10.*

L O N D O N, Printed by M. S. 1 6 5 1.

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T O T H E
R I G H T H O N O R A B L E,
R O B E R T L o r d D E V O R E U X,
E a r l e o f E s s e x.



Reading of late (my Lord) a Chapter of Esdras, folding up in a mysticall and dark discourse, a living Representation of a long time, whereof the most is past, and some little to come ; I thought it no lost labour to take my Pen and unfold the same, that therein wee may behold (which naturally all desire to see) as well the issues of things to come , as what is past, or now in being : and thereafter to qualifie and moderate our hopes, and call our troubled thoughts (which otherwise run with reins on Neck) within the Circle and limitation, bounded and drawn from above.

And finding this Prophecie written by a Man greatly beloved of God, and thereto (which rare is) a Princes Favourite, high in grace with a King of Persia ; I presumed the rather to present this my Labour to your Hon. Lordship, as upon whom God hath vouchsafed like great and rare graces. 'Tis sufficient that your Honour read it, greater fauour Esdras seeketh not.

He Labours not to praise or please, which now a dayes finds many friends ; but to admonish and forewarne , which fatall finds none, till't be too late.

He fears not the Noble and Learned Reprouer of supposed Predictions, for he hath heard him honour the Prophecies of Holy Writ , wherein himselfe hath no less honour gotten, then
given.

given. His other Enemies have wisht me to conceal, and to
reserve them to a more open hearing. But Elsdas is at the
next leaf (my Lord) and craves your Honours patience for
an Hour.

B A B Y

Verf. I. *Then I saw a Dreame.*

**Julius
Caesar.**

And there arose among the Nations, the fierce and
fearfull Kingdome and Empire of Rome, seene in Vi-
sion by the Prophet *Daniel*, some few years before.

Which had twelve feathered wings.

Wherein should arise and reign twelve Emperours, which should spread their Power like wings, over all the Earth, in great feare fitting on it. And it seemed good unto the Prophet to touch by an intelllection these twelve onely, both for they are a Jury sufficient to argue the whole suite of Emperours which did arise and reign in her: as also because they onely were native Romans, descended of the *Fulij*, *Servij*, *Salvij*, *Flavij*, &c. unlike therein unto the rest, which were all (or almost all) like changeable stuffe of diverse colours, so of diverse Nations.

Their rising, continuance, and end, is toucht in their proper place.

And three heads.

Her three heads are three Kingdomes, fore-ordained to uphold and maintaine the power of her pride, when all her wings and feathers should faile her. And are reserved to execute her last will, and finish her Funeralls, as shall be hereafter more at full declared.

Vers. 2. And I saw, and behold, she spread her wings over all the Earth, and all the winds of the aire gathered themselves and blew on her.

By the winds are meant her prosperous and happy successe in all her proceedings. And of necessity it must goe well with her, whom every wind doth blow to good. Witnesse the limits of her territories, from *Ganges to Gades*, and from the *Sybian Sea* unto the *Cape of hope*: as testifieth one of her owne, which saith: that she extended her tents to the borders of the Ocean, and the feare of her name unto the Heavens.

Vers. 3. And I saw, that out of her feathers grew up other contrary feathers, but they became little feathers, and small.

And the Prophet saw, that among the Princes and Governors which ruled in her, there arose and grew up certaine Kings which were contrary unto her, marking such as intended to root up the Crowne and dignity of her Empire, to plant themselves therein, and their house for ever. But their thoughts prevailed not, for as the verse concludeth, their power waned, and they perished like the rest: what those contrary Kings were, their number, names, attempts and end, shall be delivered in their place.

Vers.

Babylon is fallen.

3

Verf. 4. But her heads rested, and the head in the midst was greater then the other heads, yet rested it with them.

But the three Kingdoms fore-appointed t'accomplish and finish the wickednesse of this great City, were quiet and at rest, as not yet (during the raigne of her feathers) conceived and brought forth. And the Prophet observed, that th'one of those Kings was greater in power then both his fellows, yet rested it with them. Concerning these three Kings, their names, their greatnesse, and all that appertaineth shall be spoken in due place.

Verf. 5. Then I saw, and behold the Eagle flew, with her feathers, and reigned upon the earth, and over them that dwelt therein.

Verf. 6. And I saw that all things under heaven were subject unto her, and no man spake against her, no not one creature upon earth.

And the Prophet beheld, that this proud City flew with her Emperours and Legions over all her neighbours, subjecting all the dwellers on earth under her, in such sort, as there was not a Nation or People to be found under heaven, that was not either rooted out by her, or enforced to receive their Governors from her.

Verf. 7. And I saw that the Eagle stood up upon her claws, and spake to her feathers, saying,

Verf. 8. Watch not altogether, sleep every one in his owne place, and watch by course.

Verf. 9. But let the heads be preserved for the last.

And the Prophet observed, that this powerfull Citie, in the dayes wherein (over gorged with pride) she stood upon termes of her counsell and armes,

took such order (for in evill she was very methodi-
call) that her Kings and Kayfers , should neither
sleep nor watch, that is neither perish nor rule all at
once ; but rise in a successive course, as in the verses
following is manifested. And she further comman-
ded that the three last Kingdomes, ordained to con-
clude the number of her sins, should take their ease
and not awake, till their time appointed.

*Verf. 10. Nevertheless, I saw that the voyce went
not out of her heads, but from the midst of her body.*

As he that undertakes a dangerous leap, doth first
retire, the better t'advance his strength : so to bound
fairly over the darke understanding of these words,
we must of necessity looke back and carry before us
the true birth and perfect nature of this Empire :
which the Prophet *Daniel* in his vision designeth un-
der the forme of a ten-horned beast, signifying there-
by, that it should be a power upheld by a succession
of many Kings ; for the hornes betoken Kings, and
the number of ten comprehends all be they never so
many, as all numbers are contained under 10. or
made of their reduplication be they never so infinite.
And addeth further, that his teeth were of iron, his
nails of brasse, inferring thereby, the unresistable
force of his legions and Leaders. And proceeding
saith, that there arose amongst his Kings, one of an
exceeding strange nature, signifying by that one, a
strange race and succession of Princes, far differing in
shape and forme of regiment from all their predeces-
sors, obtaining dominion not by iron teeth and bra-
zen nails, as did th'Emperors which arose before
them, but by deceit and by a mouth which spake
presumptuous things against the most high, blasphem-
ing his name, his Tabernacle, and them that dwell
in heaven, who by a hidden and unknowne force,
should subdue the third part of the world, meaning
all

Babylon is Fallen.

5

all Europe with her Princes. By which delineation, it is evident, that the holy-Ghost accounteth the challenged Prerogative and supremacy of Rome, all one power, all one Empire, whether it obtaine the spoile by force, or by fraud, that is, by power of Emperors, or craft of Popes, who should be far unlike them, as Daniel himselfe saith; And he shall be unliketo be first. Meaning in forme of claiming, obtaining, and maintaining Jurisdiction, not in pride, purpose and determination. So as wemay behold such an unlikely likeness between them as was betweene the two Sisters, of whom it is said.

Chap.
7. 24.

————— *facies non omnibus una,
nec diversa tamen, qualem decet esse Sororum.*

And thus much concerning the Prophet Daniels description of th' Empire of Rome; whence we note, that the same power which Daniel there describeth by a beast with hornes, teeth and nails, our Prophet here doth delineate by an Eagle, with wings, & fethers, and heads: whose imperiall wings after they were so clipt, as she could no longer flye over all in her proper colours and stile of *Roma triumphante*, devised how by deceit she might uphold her throne (for to be high was all her care) and found nothing so fit as to disguise her selfe, and challenge prelation under the maske of *Roma la Santa*. And this is it which this verse teacheth, that when the sinfull Citie saw her fethers so pluckt, as the feare of her armes and forces, might no longer flie into all Kingdomes, commanding them under the paine of *Imperium Romanum*; lying by meanes of this distress, very weake and in danger of falling; her counsell and body politique, devised by lies and witch-craft (wherein was all her pleasure from her youth) to restore the supremacy and honor of her name, under the colour of *Ecclesia Dei*.

Wherein this race of presumptuous hornes excelled the sin of all the hornes that foretime ruled in her

her, for they, as in whom Satan dwelt but literally did but in open hostility fight against the highest, setting before him a God made of a wicked man, whose fathers blood cryeth out for vengeance night and day, whose bed-fellow was *ſ*oror & conjux, and whose wife was *id quod dicere nolo*. But this race of presumptuous and deceitfull Kings, as in whom Satan dwelleth spiritually, in a hidden treasure of blasphemy, sets up the highest against himselfe, and under the Visor of the Church, and the name of God, blasphemeth his Sanctuary, and the Lord thereof. No marvaile then, tho she and *Sion* be at ods, for as gold can body it selfe with any mettall liquefiable, latten excepted, which notwithstanding in outward face and shew of ail mettralls is most like unto it: so, no Church is more capitall enemy to the true Church, then she who in outward gesture, grace and countenance, is likest like the chaste and virgine Spouse, and is indeed a whore.

Verf. 11. Then I numbred her contrary feathers, and behold they were eight of them.

In the third verse of this Chapter, the Prophet made mention of these contrary feathers, which in their thoughts conspired to raise their house with the ruins of *Rome*. And here proceedeth more particularly to declare their number, foretelling there should be eight of them whom we will here call out by name, that if occasion serve, we may the better know them. The first were West-goths, under the leading of *Alaricus*. The second Hunnes, whose King was *Attila*. The third Vandals, their head *Genferick*. The fourth Odoacer. The fift East goths, their chiefe *Theodoricke*. The sixt *Totilas*, bred in *Spaine*, with such followers as for those times that Countrey yeilded. The seventh Longobards, with their guide *Alboinus*. The eighth and last, a home conspiracy, more to be feared

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Babylon is fallen.

9

(as all included diseases are most dangerous) then all the rest.

And altho many others besides these, as *Radagaise*, the *Alani* now called *Almans*, the *Burgonians* conducted by *Gundibald*, the *Ungers*, *Saracens*, &c. were all in their time as costly enemies to the Empire, as some of these, yet none did humble the great City, the mother of wickednesse, but these eight onely. And therefore the rest may not be allowed to sit at this table, but may serve to justifie the judgement of the Beast, which was thus wounded againe and stricken of all, as she had wounded and stricken all.

And if in reading doubt arise, how these eight fethers may be contrary to the Eagle, that is, resisters of her power and dominion, and yet be feathers of the Eagle, that is, maintainers of the same; The answer is, that they were adversaries and contrary unto her, as she stood upon tearmes of *Imperium orbis terræ*: but after she had chang'd her coppy, and claimed supremacy under the cloake of *Mater Ecclesia*, they were for the most, maintainers of her pride, and became drunke also with her worship, as other Kings and Princes of th'earth.

And thus much for their numbers and names, their severall attempts, their prosperities and end, shall be presented in their place.

Verf. 12. After this I saw, and behold upon the right side there arose one feather, and raigned over all the earth.

This feather here described is the first of the twelve, namely *Julius Caesar*, who (like an ill interpreter) translated *Senatum populumq; Romanum*, into *Cæsarem Augustum*. Whose image, which in this verse is so lively resembled, consisteth of two features: the first, sheweth the manner of his rising, in these words.

And

And behold upon the right side, there arose one feather.

Which serve instead of art, to discover the very true lines, and cast off his happiness.

For the house of *Cornelii* was as eloquent as he, and *Marius* doubtles as good a leader as he, and *Catilin* as nobly borne as he, and all these arose t'invade the Common wealth, and to translate it into a Kingdom as well as he, but none of them rose on the right side but he. And thus much for the manner of this speech; so we take this with all, that these words (*rightside*) in their naturall and proper intent, doe signifie (as through all this chap.) the surest and strongest side.

The second feature in this resemblance to be observed, is his power, set forth in these words. *And he reigned over all the earth.*

For after he had subdued France, broken the heart of Germany, made his name known to England, he returned into Italy, overthrew the great Protector of the liberty *Sr. Pompey* and his host, in the fields of *Pharsalie*. And like the fire of heaven (as one of her Poets saith) with such celerity drew after the reliques of that stricken faction, both in Africa and Spaine, that in two years space he brought to passe, that neither City nor creature durst open against him: which done, he ascended into Italy, and took upon him as Lord thereof, triumphing in the spoiles of the world, and the blood of his Country.

And knowing that the name of a King (which he so much affected) was odious to the quality and nature of that people; invaded the government under the Maske of a perpetual Dictator, preserving thereunder (for he was wise above all the feathers) some hope of recovering their late slaine liberty, but indeed establishing a Kingdome from which it could never redeem it self again.

Babylon is fallen

9

Ver. 13. *And when it had reigned, the end of it came, and the place thereof appeared no more.*

But this new-borne prosperity (as is the nature of all this worlds felicity) lasted but a while; for in the third year of his Dictatorship, he was slain in the Senate, by the conspiracy of 24. of whom the most both in his own (so dangerous is the name of trust) and other mens opinions, were thought his chiefest friends. And thus was this feather blown away, after it had enjoyed his pleasure 56 years, and reigned 3. A man for letters, arms, and counsel, famous far above all his succeeders, and in discreet bounty, and Princely clemency (rare vertues in such a fortune) without controversie, surpassing all Princes made of earth.

Ver. 14. *So the next stood up and reigned, and it continued a long time, but after it had reigned his end also came, and as the first it appeared no more.*

Next after him arose *Octavius*, the adopted son of *Julius*: otherwise also neer him in blood, as being the son of his neece *Accia*, who having taken revenge upon the murtherers of his father, and obtained in all his wars, forreine and at home; triumphed Lord over all, adding to his fathers pompe (which he had bought so dear) th'honors of *Parens patriæ*, and *Augustus*.

And this fether continued (as the Prophet saw) a long time, for it reigned *Triumvir* with *Anthonie* and *Lepidus* two yeares, and as *Duumvir* with *Anthonie* alone ten years, and then devouring his fellow in a Sea-fight at *Actium*, reigned all alone 44 years.

But after it had reigned, his end also came, and (as the Prophet concludeth) he descended like the first, and appeared no more. For by the treason of *Livia* his wife, impatient to tarry th'inthronizing of her son (as is the nature of ambition the nearer the goale, the faster it runs) his lingring soul was taken from him at *Nola* in the 70. & sixth yeare of his transgression,

gression, when he had reigned 20. lesse.

Ver. 15. *Then there came a voice unto it, and said.*

Ver. 16. *Hear thou that hast kept the earth so long, this I say unto thee, before thou beginst t'appear no more.*

Ver. 17. *There shall none after thee attain unto thy time, nor yet to the halfe thereof.*

That we may know there is no God like unto the highest, who onely holdeth the measures and times of all things in his hand, the Prophet fore-sheweth, that none of the twelve should continue like to *Ostavius*, nor yet attain unto halfe his time: which according to the word of the Lord was accomplished; for his son *Tiberius* of all the rest reigned longest, and longer by eight years then any of the rest, and yet could not attaine to half the time of his father, which descended before him.

That God only might be honored in all his works, and justified when he speaketh.

Ver. 18. *Then arose the third, and reigned as th'other afore, and it appeared no more also.*

Then stept up *Tiberius*, and reigned in great abomination, as did his fathers before him, but after a while he descended also and appeared no more. Ne all his skill in sortilege and wise dome mathematical, whereunto he had sold himself from his youth, could either foretel or forewarne him of *Caius* his Nephew, by whom he was poyfoned. in the 70 and 8 year of his mortality, and three and twentieth of his reign.

Ver. 19. *And so came it to all th'others, one after another, so that every one reigned, and then appeared no more.*

In like sort (saith the Prophet) did all the rest which of the 12 remained, successively rise, reigne, and perish.

Caligula. Of whom the first, in blasphemy excelling, was murdered by the Captain of his guard, after

after he had sate in the chaire of the scornfull 29. years, and in the throne of his fathers almost 4.

The Second, onely, wise in evill, was poy- *Claudius.*
soned by his incestuous wife, his neece *Agrippina*,
in the 64 year of his filthines, and 14. of his raig.

The third, a monster, deformed in life, in *Nero*,
marriage, and end : his life scornfull to the height of
his Fathers, his marriage thrice more detestable, his
end more unnatural then any of theirs, for after he had
raigned in sin fourteen years, & sin in him eighteen
more, fell by his own sword into the grave of his fa-
thers ; and in him descended the house of the *Julii*.

The fourth was of another extraction, but *Galba.*
not of a better, descended of th' antient family of the
Sulpitii, rose up late, but perished early ; for he was
60. and three years old before he tasted th' Empire,
which he got and lost in 7 months.

The fifth likewise of a new house, but of *Otho.*
th' old building, got possession by the blood of his
Predecessor, and by spilling his own in three months
and odde dayes, lost it again, after he had walkt in
the abomination of his fathers, eight and thirty
years.

The sixt also, was new and old, in no- *Vitellius.*
thing (save gluttony) excelling his fellows, in life
and death like filthy ; descended in the eighth
moneth of his tyranny, after he had wearied himselfe
in the pleasures of *Caprinéum* (where first his youth
was branded) 17 and 50 years.

After him arose the seventh, who bought *Vespasian.*
the Crown with the blood of his Mr. and ware it in
base Covetousness ten years, but then was likewise
blown down, having fulfilled the pleasures of 59 more.

The eight was he which executed the ven- *Titus.*
geance due to the great murtheres, th' earthly Hieru-
salem : who in the 40 year of his pleasure, after he
had raigned 2 years and so many months, was also
blown

blown down, not without the suspected treason of his brother and successor.

Domitian.

The ninth and last, and (if it were possible) the worst of all, who after he had reigned in the lust of his fathers 15 years, and lived therein 30. more, was murdered by the Gentlemen of his Chamber, and beaten down after the rest which descended before him. So that every one of them (as this verse Prophesied) reigned, and then appeared no more.

Ver. 20. *Then I looked, and behold in processe of time, the fethers that followed stood up on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.*

And the Prophet observed and saw (after the twelve were descended) the Emperors that followed to rise, that they might rule also, and as many of them as rose on the right side, that is : in the strength and power of the twelve, did in their place (according to the proclamation published in the eight verse) spread their wings and raigne also, as

<i>Nerva</i>	<i>Commodus.</i>	<i>Macrinus.</i>
<i>Traian.</i>	<i>Pertinax.</i>	<i>Heliogobalus.</i>
<i>Adrian.</i>	<i>Julian.</i>	<i>Alexander.</i>
<i>Antoninus.</i>	<i>Severus.</i>	<i>Maximinus.</i>
<i>Marcus.</i>	<i>Caracalla.</i>	

And the rest to the third *Valentinian.*

In whose days the power of th'Eagle was so wounded, by th'incurfion and saccage of the two first contrary feathers, that she could never after recure herselfe again, but lay sick and kept the chamber some ten generations, which also lasted but twice so many years, to the rising of *Momillus* in whom descended all that was left of the Empire, name and title for ever.

So that all the feathers which the Prophet beheld in processe of time to follow the twelve, and in their fire nght don

strength, their sin and cruelty, to defile the earth: namely from *Domitian*, to the third *Valentinian*, were 50 & 3 Kings. All which in a while (as this verse concludeth) vanished like the 12. and appeared no more.

Ver. 21. *And some of them were set up, but ruled not.*

<i>As, Vindex.</i>	30. <i>Tyrants.</i>	<i>Eugenius.</i>
<i>Piscenius Niger.</i>	<i>Firmus</i>	<i>Quintillus.</i>
<i>Albinus.</i>	<i>Saturninus.</i>	<i>Rufinus.</i>
<i>Diadumenus.</i>	<i>Proculus.</i>	<i>Constantinus</i>
<i>Maximus.</i>	<i>Bonofus.</i>	<i>non Magnus.</i>
<i>Balbinus.</i>	<i>Aper.</i>	<i>Heracianus.</i>

And others, as in the description of times, may more plainly appear.

Ver. 22. *After this I looked, and behold, the twelve fethers appeared no more.*

Under the 12. wings or fethers (for both betoken one) are comprehended by an intellection (as in the first verse) all, which in the strength of the 12. followed from *Domitian*, to the third *Valentinian*, who perished in the year 455. after he had reigned 30. and lived 5. more.

And thus according to promise made in the first Ver. is presented a tragicall succession of all the Eagles wings, from her first fether *Julius Caesar*, in whom the power of her pride began, to the third *Valentinian*, with whom it ended; who after they had shewed themselves, and trodden downe the earth 500 and 30 years, they departed for ever the stage of this world, & all their pomp and glory descended, & appeared no more.

And here my pen like to th' earth which being delivered from her oppressors, did thirst to be refreshed: so having overcome this part of her task, did think to find some ease, but in their hopes they are both deceived, for after the Eagles fethers descended, the sorrows of the earth increased more and more, and there arose (as seldomes comes the better) a race of *Sodomitical*, and *unnatural* Kings, who under the visar of Successors to *Peter*, and Vicars to the *Lambe*, so far excelled the wisdoms of their fathers the Emperors (whose Vicars and Successors.

Revel. 16.

Successors indeed they are) that they inforced the highest, to pour his determined vengeance upon the children of men. Who according, to the judgement fore-denounced by his servant *Iohn*, *Poured out his wrath upon the Sea*, that it became like to the blood of the dead : that is to say, upon the great City and Empires of the world, by scourge after scourge (how often and grievous in the view of her contrary sethers may appear) so at the full avenging himselfe, there was not a drop of *Roman* blood to be found on earth, these many hundred years.

Revel. 16.

And as the defection and uncleannes was' generall, so was the punishment: for (as the Apostle in the same cha. prophesied.) *The wrath of the highest was poured out upon the rivers and fountains likewise, and they were turned into blood also*, that is : upon all people and nations whatsoever, in such sort, as there is not a Kingdom this day on earth to be found, that hath not been (since the rising of the beast) cut down by sword, and yeelded her stock to strange grifts, as by the bloody Registers of every particular nation doth so cleerly appear, as if it were written with the beams of the sunne.

And as the days were evill above measure, so they exceeded in darknes and ignorance ; that my pen hath no lesse trouble, to be delivered of the rest of her labour, then had the then-dwellers on earth, to indure the pains of their oppression and travel ; but to take into my way again ; the Prophet addeth.

Nor the two wings.

Figuring by the two wings, the two first contrary sethers, *Alaricus* and *Attilas*.

The first arose in the 19 of *Honorius*, predecessor to the third *Valentinian* : And was the first that slew the great City the murtheres of all the world, measuring her by famine, sword, and fire ; according to the square whereby she had judged others almost twelve hundred years. Which wofull end (or rather beginning of her wofull end :) made a certain ancient friend of hers, bewailing the night wherein she was smitten, to cry.

Noct

Babylon is Fallen.

15

Noëte Moab capta est, noëte cecidit murus eius, quis cladem illius noëtis, quis funera fando explicet? And when this feather had thus trodden down the pride of the Eagle, in the year 410. a. 1157 years after *Romulus* had raised her walls with the blood of his brother; proceeded to rip up her bowels, spoyling and burning her principall parts, *Laium, Campania, Apulia, Lucania, Calabria*, where raging in his highest thoughts, devising how to spread his glory over all, was by sodain death blown away, and his place appeared no more. *Hieroni.*

Th'other arose in the 27. of the third *Valentinian*, in greater fear then did the first, devouring at his entrance all that rest of *Italy* which *Alaricus* had left uneaten, *Aquileia, Verona, Mantua, Cremona, Brixia, Concordia*, with all the now territory of *Venice*: but by the cunning dealing of the deceitfull King, whose name was then Pope *Leo*, was entreated to sell the great City, and to depart *Italy*, which he left as a wast, stinking in her fiery ruins, and so repassing the *Danub*, returned into his *Scythia* again: where the year following in top of his fulnes, was in a night found strangled in his own blood, whereinto he was dissolved, by th'intemperate use of a wedding feast, and a new Spouse.

And thus perished this son of *Munduccus*, the scourge of God, and terrour of men (for so he called himselfe) and which not only the fiers of *Italy*, but his very shape may well justifie; for he is described a man of little stature, square set, great head, little eyes, thin hair'd, thinner bearded, a nose great and prominent, his colour fowl and gypson like.

Ver. 23. And there was no more upon the Eagles body, but two heads that rested, and six wings.

And there were no more triumphing fethers to be found on her, for all her glorious power was descended to two weak and feeble heads, which, for they reigned not in the strength of their predecessors, the Prophet dayneth not to call ruling fethers, but resting heads.

Th'one slept in th' east at *Constantinople*, whom Gen. *Martian.*

serick the third contrary fether, not long before had dishonorably taken prisoner.

Valentin.

Th'other in the west at Ravenna, taken with such a Lethargy, that he neither heard nor felt the Massacre of Ungary, committed by *Huns*; nor the loud and pitifull cry of his chiefeft provinces, Spain and Africa, devoured by *Göthes* and *Vandals*; nor the tears and deep lament of *Gaul* and *Britain* overflown with *Franks* and *Angles*, people from beyond the Rhene, who not onely with their blood and posteritie, but with their name also have stain'd both Kingdoms to this day. So as the Prophet well concludeth, there was no more to be found upon th'Eagles body, but these two drowfie heads, which rested, and six contrary fethers, *viz.*

1 *Genferique.* 2 *Odoacer.* 3 *Theodorick.* 4 *Totilas.*
5 *The Longbards.* 6 And th'intestine faction.
Of which in the verses following.

Ver. 24 Then I saw also, the two wings divided themselves from the six, and remained under the head that was upon the right side, but the four continued in their place.

And the Prophet saw, that two of the six divided themselves in counsel & manner of proceeding, from th'other four: for whereas the four sought to be Lords of *Rome* in fee, resolving in their thoughts, t'extinguish the name and majesty of her Empire for ever, these 2. were of an other mind, for they agreed to remain under the countenance & favour of th'eagles right head, contented to wear a crown tho with leave of it: meaning by the right head th'east Empire, so called, in regard it was far stronger in power then the west: whole broad-spreading honor (as in the verse foregoing) was now become a starv'ling, only his name and appellation continued some ten successions, *viz.* 1 *Valentinian.*
2 *Maximus.* 3 *Avitus.* 4 *Majorianus.* 5 *Severus.*
6 *Anthemius.* 7 *Olybrius.* 8 *Glycerius.* 9 *Iulius Nepos.*
10 *Momyllus.* Which all also vanished (as before is Toucht) in 20 years. And th'Eagles pomp which was at full in *Augustus*, was interred with *Augustulus* (for

Babylon is fallen.

17

so was *Momyllus* called) and with him descended the name and title of *Imperium Romanum* for ever.

And the two wings thus divided in policy from the the four, were *Genferick* and *Theodorick*.

Of which the first, trained into Italy by treason of th'Empres, entred Rome 43. years after she had been humbled by the *Goths*, and led into captivity all her treasure, and (as is the fatal reward of such offenders) the traitres also her selfe. And after 14 days thus loaden, departed into his *Africa* again; where-over he reigned in peace and pleasure 51 years.

Th'other, having obtained of th' east-head the scepter of Italy, according to his patent proceeded, and got it by Conquest from *Odoacer*. But after he had reigned there-over 30 years descended also, leaving his fame and kingdom to his posterity, having fulfilled his pleasures 42 more.

But this Counsel pleased not th'other 4. for as the verse concludeth, they remained in other thoughts; drifting in their place to rise and reigne, without leave or license of any.

Ver. 25. *So I looked, and behold, the under-wings thought to set up themselves, and to have the rule.*

And as the Prophet beheld the four contrary fethers which were left, he saw how they also strove in their hearts to establish themselves, but like a dream their purpose vanished, in the next immediate ver. following.

Ver. 26. *Then was there one set up, but shortly it appeared no more.*

Then arose *Odoacer*, the first of the four; leading a people begotten in the bowels and inmost parts of the North, who hearing of the divided and weake estate of the Empire, was encouraged to move from beyond the *Danub*, in much fear &c. blood descended into Italy, slew her last Lord and Emperor *Momyllus Augustulus*, destroyed the name of her Consuler dignity, and blotted out for ever the memory of her holy Senate, the murderer of *Romulus* their first King, and *Julius* their first

Kayser;

494. 1 /

476. 1

Keyfar; and not daring as base begotten, to put on the presence and stile of an Emperor (which name this fether fatally resisted) contented himself with the title of *King of Italy*.

But his glory indured not: for after he had reigned eighteen yeers, *Theodorick* (as in the 24 verse) took his Kingdom from him by force, and his life by fraud; and he descended, and appeared no more.

Ver. 27. And the second was sooner gone then the first.

After him arose *Totilas* the second fether of the four, by birth a Spaniard, by blood a West-goth, (whose fearfull fires burn in Rome to this day) but these daies were more in trouble, and (as the Prophet fore-saw) in number fewer then *Odoacers*; from his first rising alway in arms, and after many hopes, and as many dispaire, was at last put to flight by *Narses*, whom the East-head had made Governour of Italy, and flying was wounded so deadly, that as soon as he gat his Inne he lost his life, after he had worne the Crown (if to fight for a Crown be to wear a Crown) 11 yeares.

Ver. 28. Then I beheld, and loe the two that remained, did think also in themselves to reign.

So as of all th'eight, there remained but th'*Lombards*, and th'*intestine faction*, which thought also in themselves to reigne.

570 The first inflamed by the letters of *Narses*, and with the goodness of Italy, left their northern dens, and like a fearfull storme fell downe upon it, and in two yeares overthrew it, crowning their Leader *Alboinus*, King thereof at Milan; who after he had spread himselfe over the great City, and over all her Italy three yeares and a halfe, was murdered by the treason of *Rosamond* his wife, leaving his Kingdom but not his honor to his successors, who possessed it for 24. generations.

The eight and last, and of all other the most dangerous, was a *home conspiracy*, plotting to raise from the dead, th'ancient long-before buried government of Rome to reedifie her. *S. P. Q. R.* and to root out the

Priestly

Priestly preheminance and Church-superiority, which had so cunningly eaten and destroyed the secular: which faction after it had taken fire in the hearts of many, and secretly burned a long time, at length brake out, like the fury and violence of a risen stream, so as it might not be quencht, but with much blood and exceeding labour, as in the 31. verse appeareth.

Ver. 29. *But whilst they so thought, behold, there awaked one of the heads that were at rest, which was in the midst, for that was greater then the two.*

And whilst they thus thought, behold there awaked one of the three Kingdoms, appointed to finish and end the wickednesse of th'Eagle, figuring by this resting head, the new west Empire, which title of Supremacy the beast bestowed (as hath been alwayes his practise to run with the strongest) upon *Charls* King of France, and son to *Pepin* the Traitor. This head is said to be awaked, when it was first raised, which was in the year, 801. wherein it received his Augustal robe, his crown, and stile, viz. *Carolo Augusto a Deo Coronato, magno & pi-issimo Imperatori Romanorum, vita & victoria.* And the title of dignity Imperiall, which had laien dead above three hundred years, was in this year on Christmas day, thus raised up to life again, to the end it might defend the proceedings of the great adulteres and murderes of the earth, as by the form of oath exhibited at his consecration appeareth; *In nomine Christi spondeo, atque polliceor ego A. Imperator, coram Deo & beato Petro Apostolo, me protectorem, ac defensorem fore hujus Sanctæ Rom. Ecclesiæ, in omnibus utilitatibus; quatenus divino fultus fuero adjutorio, pro-ut sciero, poteroque.*

In that this head is said to be in the midst, is meant, that it should be chosen from among the Nations and Kingdoms of the earth, as by experience hath been proved: First, from France, then from divers Kingdoms and parts of Germany, where it still remaineth.

And that the fear and power of this head hath been greater then any other Christian King or Kingdome

whatsoever, is it not sufficiently read in the particular registers of every Nation?

Vers. 30. *And I saw, that the two heads were joyned there-with.*

By the two heads, are shadowed the two Kingdoms of France and Spaine; whose unhallowed league the Prophet fore-seeing, saith; they should be joyned with this middle head, and like three parts in one, accord and agree together, to humble themselves, their authority and power before the beast, and for their idol-shepherd should fight against the Highest, till by the breath of his mouth they be scattered, like the dust which the winde disperseth.

And these are the three heads mentioned in the first, fourth, and ninth verses of this chapter; and are therefore said to finish and determine the last end and wickednesse of the whore, because tho all other Kingdoms hate her and make her desolate and naked, and eat her flesh, as England and others have done: yet these three heads shall love her still, and to their dying day shall burne in delight with her, but when those three and every of them; shall also forsake her, there shall not be found either Kingdom or creature under heaven, that shall fall downe and worship her.

Vers. 31. *And behold, the middle head was turned with them that were turned with it, and did eat up the two under wings which thought to reigne.*

And the Prophet saw this middle head (the head of evill,) impart his fellowship to all Princes and Kingdoms, which desired to be in league with it: But my taske which hasterh to an end, will not suffer me now, and here, to sound this gulse of *Santa Liega*; sufficeth that for Sions sake the Prophet passing by, doth point thereat.

And the Prophet beheld, that this middle head did devour and eat up the under wings, namely the power of the *Longobards*, and th' *intestine faction*, which thought also to reigne.

The first by the sword of *Charls*, surnamed (for his exceeding power) the great, who at the command of Babylon his god, ascended into Italy, took her King *Desiderius* prisoner, and led him captive into France and gave his Kingdome to another. And thus vanished this seventh contrary sether, after it had humbled the *whore*, and spread it selfe over all her quarters 200. and 4 years, and the fear thereof descended, & it appeared no more.

Th' other, first began in the days of *Cono* th' Emperor, who having an action of contrary opinion, against *Gregory* the second (for so the beast was then called) followed it so hotly, that he brought his holines into such disgrace as that he kindled a desire in the hearts of many to change their Prelate for a Prince, and to edifie their first and ancient forme of government again. This desire thus begun, by time (as naturally all conspiration doth) gathered strength, and adventured (but somewhat too young) to check the beast, who by reason he was so well guarded by his foretold head & champion *Charles*, easily neckt it. Notwithstanding some 100 and 50 years after, this ulcer, now grown to a riper head, under the practise of one *Alberique* and *Octavian* his son, brake out anew, and charg'd the beast in so sharpe a manner, as without doubt he had received the mare, had not his head in the midst avoided it once againe, whose name was now chang'd from *Charles* the great, to *Otho* the great: who as being by oath devored, came to *Rome*, banisht her new risen Consuls, hang'd her Tribuns, and mounted her *Prefectus urbis*, Mr. of misrule, naked on an Asse, crowned and attended through the city with great derision; from thence committed to prison, and there executed with exquisite torments. And by this means, the heat of this defection was so asswag'd, that it appeared not for 7 years after: but (then under the leading of one *Cincius*) flam'd out anew, in so furious a sort, as it had doubtles fir'd the beast out of all his holds, had not his middle head (*Otho* the second) hasted into Italy to quench the same: who (knowing how much it im-

ported

798.

967.

974.

1136.

ported to punish exemplarily so dangerous an evil) prepared in the Vatican a sumptuous feast, invited thereto all the nobility and chief of the City: when all were come, saluted and set: caused forthwith to be proclaimed, that no man on pain of death, should either speak or move at any thing that should be seen or heard: presently entred armed men and compassed the place round where the guests were; whereat whilst every one amazed, doubting what this first course meant, this middle-head drew forth a paper, and whose names were therein written, commanded to be drawn from the table, and in presence of all there to be slaine. The rest were courteously entertained, and were as merry as the fear of so cruel a feast would give them leave. Ne yet for all this the seaver so left these patients, but that they fell some 162. years after into relapse again; but *Frederique* the first (for so was now this head called) with the blood of 1000. and the wounds and imprisonment of as many more, so branded this Hydra, which had been so often headed, as it could never after recover head againe, but her breath departed, and her purpose vanished and appeared no more.

Ver 32. *And this head did put the whole earth in fear, and ruled therein, and over the dwellers thereof, with much labour: and it held the government of the world more, then all the wings that had been.*

That this head and his fellows, have more maintained and advanc'd the rage and blasphemy of the beast then all the fethers that arose before them, and made more diligent and cunning inquisition after the blood of Sion then they, is it not eternally cronicled in the registers of every particular Nation? And therefore they are called the heads of th'eagle, and who knoweth not that heads are more able in evil then fethers? And the Prophet beheld that this head continued longer, & held the government of the world more then all the fethers that had been, for from the rising of the first feather *Julius Caesar*, to the end and expiration of *Momyllus Augustulus*.

Augustulus the last, were not 560 years, whereas this head arose in the year 801, and hath already continued above 700 and 90. and yet still continueth, and shall, till he that now is be taken away.

Verf. 33. *And after this I saw, and behold, this middle head sodenly vanished as did the wings.*

In that the Prophet saw this middle head sodenly vanish, as did the wings, he signifieth that it shall not be rooted out by force or sword of any, but depart quietly, and die as it were in bed; but yet (as the truth fore-saith in the chap. following) *not without paine*: meaning, that th'Electors shall not choose to the liking of the beast, nor the beast consecrate to the liking of them. And in this difference this head shall die, ne shall this difference be exempted from paine.

Verf. 34. *But the two heads remained which also reigned over the earth and over the inhabitants thereof.*

And when the power of this great head (which is now so little) like a tale that's told shall be clean ended; yet the fear of th'other two shall still remain, and have dominion over the earth, & those that dwell therein, till the fulnesse of their malice and tyranny be accomplished also: which may not long be unfulfilled, for behold, in the very next verse their destruction cometh.

Verf. 35. *And I saw, and beheld, whilst the head on the right side, devoured that which was on the left.*

By the right head is ment (as through all this prophecy) the strongest; so as the Prophet implyeth, that the sword of Spaine, shall divide the strength of France, that her pride by division made lesse, may at the last (as every divided Kingdom doth) returne to nothing. Neither shall the prosperity of this right head, be long free from like retaliation, but as the truth fore-saith, *He that divideth with the sword, shall perish by the sword.* For how may the sword for ever escape him, whom heaven hateth, and earth doth persecute? and of whom may be truly said, which was spoken of Ismael, *Manus eorum contra omnes, & omnium contra illos.*

Esd. 4. 12.

And

And thus shall these heads perish, and hast the faster to their end, because the judgement of the beast is nigh, in the very next verses attending to come in.

Verf. 36. *Then I heard a voice, which said, look before thee, and consider the things which thou seest.*

Verf. 37. *So I saw, and behold, as it were a Lyon came hastily out of the wood, roaring; And I saw that he sent out a mans voice unto the Eagle, and spake, saying:*

Verf. 38. *Hear thou, and I shall tell thee, what the most High doth say unto thee.*

The roaring of the Lion is the breath of the Highest, which shall rebuke th^e Eagle for her unrighteousnes, and cast before her all her spoils, and set her alive in judgement, and with the spirit of his mouth rise up against her; and lay unto her charge as in the text following.

Ver. 39. *Art not thou he which of the 4 Beasts remainest, whom I made to reigne in my world, that by them the end of things might come?*

Verf. 40. *And the fourth is come, and hath overcome all the beasts that were past, and obtained power over the world with great fearfulness, and over the whole compasse of the earth with extreame oppression, and hath possessed so long time all the world with deceit.*

Ver. 41. *For thou hast not judged the earth with truth.*

Ver. 42. *But hast troubled the meek, and hurt the peacefull, and thou hast loved lyers, and destroyed the dwellings of them which brought forth fruit, and hast cast down the wals of such as did thee no harme.*

Ver. 42. *So as thy unjust dealing is ascended to the most High, and thy pride unto the Mighty.*

Ver. 44. *And therefore he that is Highest, hath beheld the proud times, and behold they are ended, and their abominations are finished.*

And if thou plead not guilty hereunto, behold, a thousand witnesses shall rise up against thee, and prove the inditement true; that the just judgement which hath so long attended for thee, may at the length be pronounced against thee, in form as in the text followeth

Verse

Verf. 45. *Therefore appeare no more thou Eagle, nor thy fearfull wings, nor thy wicked fethers, nor thy malicious heads, nor thy cruel claws, nor thy vaine body.*

And least in thy drunkennes thou maist think, thy sin may over-shoot this judgement to come, and in thy madnes glorifie thy selfe as thou hast ever done, perswading thy selfe thou shalt ever be, because thou hast been long, and like a fool hast not considered, the more thy yeares the nigher thy grave; behold, thus saith the truth; In the year which shall be 1666. this judgement here pronounced shall lay hands on thee.

*Rev. 13.
18.*

And as all thy fearfull wings, and fethers, be already descended and blown down; so before that day (which is so nigh at hand) the tyranny of thy malicious heads, and cruel claws, shall be consumed and brought to nought. And in that day, thy vaine body shall be burnt with fire, and shall so cleane be cut off from the land of the living, that neither son nor nephew (as the Prophet saith) nor branch nor remnant of thy name, shall be found upon the earth. For as it is purposed, so shall it come to passe; and as it is consulted it shall stand.

*Esay 14.22
Esay 14.24*

Go to now, take counsell of thy Seers, and call thy inchanters about thee; build thy devices as high as heaven, and lay their foundations low as hell, yet shall they not deliver thee from the day appointed: but as Salmanazar destroyed Beth-arbel in the day of battel, wherein the mother with the children was dashed in peeces; or like the millstone, which the mighty Angel did cast into the Sea, with such violence shalt thou be thrown down, and befound no more.

And all hell shall be moved at thy coming, and prepare it self, and raise up all her dead against that day to meet thee, and all the Princes and Kings of Nations, whom thou hast slaine with the cup of thy fornication, shall rise out of their torments against thy coming, and at thy sight shall wonder, and cry, and say unto thee. *Art thou become weak also as we? art thou become like one of us? Is thy pomp bowed down unto the grave? and are thy pleasures departed like ours? and is the worm spread under*

Esay 44.19

under thee, and do the wormes cover thee also? how art thou fallen from heaven O Lucifer, son of the morning, which hast cast lots upon the Nations, and saidst in thine heart; I will ascend into heaven, and exalt my throne above, besides the stars of God, and I will sit upon the mount, even the holy mount of his Sanctuary, and Congregation: I will ascend above the height of the clouds, and will be like the most High.

Esay 14.

Wisd 5.

Wisd. 5.

And all hell, which once did wonder, worship and kisse thy feet, beholding now thy nakednes, thy shame and judgement, shall die for grief of mind, and dying shall say, Is this the man that made the earth to tremble, and with his word did shake the Kingdoms? that made the world a wilderness, and a wast of the Cities thereof? Then shalt thou lying in torment, death gnawing on thee, answer them and say: We have erred from the way of truth, and the light of righteousness hath not shined upon us, nor hath the Son of understanding risen over us, we have wearied our selves in the ways of wickednes, and we have gone through dangerous paths, but the way of the Lord we have not known. What hath pride profited us? or what profit hath the pomp of riches brought us? all these things are vanished like a shadow, and as a Post that passeth by. And casting up thy eye to heaven, shalt see the righteous stand in great boldnesse before thee, and before the face of such as tormented them, and took away their labors, and thou shalt fear exceedingly at the sight of them, and be amazed at their wonderfull deliverance, and dye for grief of mind, and dying shalt say, These are they whom we sometimes had in derision, and in a parable of reproach: we fooles thought their life madnesse, and their end without honour. But how are they counted among the children of God, and their portion among the Saints.

Vers. 46. That all the earth may be refreshed, and come again, as one delivered from thy violence, that she may hope for the iudgement and mercy of him that made her.

And thy death shall comfort and refresh the earth, and deliver Sion from her great and violent oppressions: but their prosperities may not long endure, as testifieth the Prophet

Prophet Daniel. For may *Israel* dwell safe, and the kings of th'East not know it? Nay verily they shall arise, and come downe like a storme, and like a cloud shall cover the earth, and compasse round the tents of the Saints, and the beloved City, till fire descend from God out of heaven(as it is written)and devoure them. And in those days shall be finished the mistery of God fore-declared to his servants the Prophets, and witnessed by the mighty Angel which came down from heaven,& stood upon the sea, and upon the earth, and raised up his hand and voice to heaven, and sware by him that liveth for ever and ever *ὅτι ἡ πόλις ἐκείνη ἐσται*. Behold it is come, and it is done saith the Lord, this is the day whereof I have spoken.

Dan. 12. 12.

Ezek. 39.

Rev. 20. 9.

Rev. 10.

Ezek. 39.

For the hope of which day, the stones of Syon dye day by day : tho little esteeming seven thousand deaths, in regard of the precious assurance ingraven in their breasts, that they shall then and in that day behold the L. that hath so mercifully gathered them from among the Nations : That hath so wonderfully preserved them, from the sorcery of Babylon, which hath destroyed all the earth. That daily leadeth them in and out, before the scorers, the covetous, and foolish wise of this world, so prudently and so invisibly, that they seeing are not seen, and living are not known. That hath bestowed on them, a thousand treasures more then these, so secretly, as no man suspecteth but they that have them. That hath so surely and fully perswaded them, that tho they now goe on their way weeping, yet they shall then returne againe with joy, and bring their sheafes with them : and all the earth shall then know, which now is hid, how much the Lord their Redeemer loved them, and night and day, shall praise and magnifie the just judgement and mercy of him, that hath done all these things for them.

Which day in due time, He that is Highest, shall manifest to all : He that is Prince and Lord above all, who onely hath immortallitie, and dwelleth in the light, which

which none can attain unto, whom no man ever saw
nor can see : unto whom be all honour and power ever
lasting. Amen.

Zach. 2. 7.

*Save thy selfe O Zion, thou that dwellest with the daugh-
ter of Babel.*

ANd thus my Lord at length I am come a shoar, delivered
from a dangerous & scopulous sea, as any is in all the Oce-
an of the scripture: praying, if I have made too bold to impart my
voyage to your Lordship, you would be pleased to ascribe it to the
common humour of Travailers, who cannot chuse, but tell what
adventures they have passed, and what wonders they have seen.
Strange and long were it to tell your Honour all I saw : and I
fear in respect of your hours I have been too long to tell so much:
too much doubtlesse, in regard of my Pen, which is so sad and
so uncourtly, as were it not for that naturall engraven Noble
courtesie, wherewith your Honour is beautified above all com-
parison, your Honour might not endure her plaine and carelesse
apparition. And thus most humbly commending my service to
your Honours disposing take a shorter leave then else I
would, because I am setting forth to sea againe, in hope God
willing, if bread and water fail me not, to discover the Reve-
lation, and to make knowne to my gracious Soveraigne Prin-
cesse, that I also among the rest may be bold to speake, though I
care not to be known.

F I N I S.

A BREIFE
EXPOSITION
OF THE
XI. XII. and XIII. Chapters of
THE
REVELATION.

WHEREIN
MOST OF THE GREATEST
MYSTERIES contained in
the whole Book are unfolded.



The Contents are in the next Page.

L O N D O N,
Printed by *M Simmons* in Alderse-gate-Street, 1 6 5 1.



The Contents of these Three CHAPTERS.

TH' estate of the Primitive Church before her dispersion.

The Churches first persecution by the Heathen Emperours.

The Flight of the Church into the Wildernesse.

The two Witnesses.

The rising of Antichrist, his seven heads and ten hornes.

The second Beast, and his two hornes.

The practise of Antichrist and his Clergy against the Church.

The Image of the Beast.

The Marke of the Beast.

The Name and Number of the Beast.

The End of the Beast, and destruction of his City.

The yeare of th' End of the World discovered by th' Author.



T O
His dread and Sovereigne Lord,
J A M E S the first, of England,
Scotland, France and Ireland,
King, &c. Grace and
Peace.

How many there are (most Noble King) that have aimed at the unfolding of this divine and hidden Prophecy, would require the skill and vertue of a Prophet to refer. 'T sufficeth to know they have all left the mark very faire and open for others to hit; Wherein, howsoever their Zeale, by privilege of charity, may find excuse, yet their ignorance and errour, within these cases (no lesse hurtfull to the Reader, then dangerous to the Writer) may not find the like grace.

What I have seen or dreamt, I feare not to offer to the censure of time, the discoverer of error, and Mother of truth, appointed from above, th'only indubitate touch-stone of all divine and Prophetickall enterprises.

And although your Highnesse may doubt of my bold and hardy direction in this dangerous and scopulous sea, wherein so many great and learned Pilots have overshot the Cape, as one that feareth all Physitians for that he hath fallen into the hands of so many unskillfull; yet forasmuch as the Church is sicke, and the physick of this prophesie needfull, I could not chuse but speak the things I know, leaving to your Princely gust to iudge whether the Needle of my Compasse bee truer toucht then theirs.

The Epistle Dedicatory.

And for this prophesie was directed chiefly unto Kings, unto a King I have the rather presumed to recommend the same: and unto You (most noble King) before all other, whose fame of wisdom, Justice, and goodnesse, hath advanc'd your name and Scepter higher then any power of greatnesse can doe.

And although it bee presented by one awaked out of time, yet if it may find but a little protection under your gracious favour for a season, yeares and age, I doubt not, will give it admiration and honour enough.

In hope of which grace most humbly I reverence your most Princely hands, commending all their labours to the God of Heaven, who hath exalted your arme so high and made you so honourable throughout his world.



CHAP.



CHAP. XI.

1. *The regenerate Christians only are the Church and heritage of God.*
3. *The residue are outcasts and refused.*
7. *Of the two testifiers and preservers of truth.*
13. *Antichrist killeth them, but the Lord restoreth them life againe.*
15. *Great dissention ariseth thereupon: the day of judgement is foreshewed.*

VER S. I.

And there was given me a reed, like unto a mete yard: and the Angel that stood by me, said, Rise and measure the Temple of God, and the Altar, and them that adore therein.

AS in a common field, a good Surveyor doth measure out each intercommoners severall, by stake or by rod: so in the wide and common field of Christians, the Lord commandeth his servant *John* to survey and apportion out his Church and parrage, which he severeth from the residue of carnall Gospellers, and such like outcasts; in recommending unto us their inward frame and renewed graces, under the appellation and names of *the Temple of God, the Altar,*

and them that adore therein; meaning, that as in the Tabernacle of the congregation, the holy and most holy places (wherein stood the Table of the Shew bread, Candlestick, Altar of incense, Ark, propitiatory and oracle of god, over-covered within and without with Angel gold, into which places none but the priests might enter & adore) were separated by a vail from the outer Court, where the brazen altar was erected for all the house of Israel to enter and sacrifice, & which therefore was call'd the Court of the people: so in the common field and Vniversitie of Christians, they onely are the Church and heritage of God, which are sanctified in heart, and holy in life and conversation, and separated (by the vail of regeneration, that is to say, by the tears of true repentance, and the assurance of pardon, and reconciliation unto God in Christ Iesus, ingraven in the tables of their hearts by the finger of the Spirit) from all carnal professors and nominal Christians, in whom is but an outward face and protestation of the name of Christ onely.

VERS. 2.

But the base Court which is without the Temple, cast out, and measure not, for it is given to the Gentiles: and the holy City shall they tread under foot two and forty months.

BUt as for those Common Catholique Christians, here resembled to the *base Court which is without the Temple*, because they are but overcast onely with a profession of my name, which heare my word, & participate my Sacraments, and yet are separated by an unregenerate heart, as by a vail, from those Altars and priests, in whom my name is honoured, *cast forth*, saith the Lord, *and measure not*; for howsoever such unleavened

XI. Chapter of the Revelation. 3

vened companions seem to boast in the name of my Church, and in the protestation of a Christian calling, yet they are so farre from belonging to my peculiar, saith the Lord, as that I have given them up in reckoning with the reprobate of the Gentiles, and they shall justifie mine account and rejection of them, by their like uncircumcised carriage and heathenish conversation : for they shall no lesse defile my holy Citie, that is to say, they shall no lesse hate, accuse, persecute, and keep under water the true and sanctified Christian. then do the heathen and uncircumcised, as by over-long experience is wel known to the Church of God, which hath been, is, and shall be (till her captivitie be returned) opposed for melancholy, mad, new, factious, schismaticall, hereticall, by Christian Catholiques, politicians, Atheists, carnall Gospellers, and such heathenish protestors like to theis.

And that the Church of God may not look for other or better entertainment at these her intercommoners hands, she is here (by the predeterminate counsell of God) to be troden like a way, by these Gentiles and heathenish Christians, 42 moneths, meaning moneths of yeers, to every moneth accounting (by propheticall supputation) thirtie yeers, as in the verse following shall be further manifested; confounding therein the Remissaries of Rome, who sweat to perswade that they are but moneths of days, thereby to turne the worlds eye from the great Antichrist that now is, to a pettie Antichrist which shall never come.

VERS. 3.

And I will give to my two witnesses, and they shall prophesie a thousand two hundred and sixty days cloathed in sackcloth.

DURING which time of the Churches disgrace and deso-

4 An Exposition of the

desolation, for the greater comfort of her Children, and judgement of her adversaries, I will, saith the Lord; I, by a wonderfull outstretched providence, will preserve unto the world the light and power of my two Testaments, to guide their knowledge and conversation into the wayes of peace. Whereby the Lord manifestly reproveth the grosse and vaine expectation of those, that translate his meaning in this place to the coming of *Henoch* and *Elias*: whereas of *Henochs* return, either in flesh or in spirit, there is no syllable of promise in all the Scriptures, and as touching the spirituall returne of *Elias* promised, is already performed as the Lord himselfe proveth.

Mal 4.5.

Mat. 11.14.

Now touching the time of their keeping watch while the world sleepeth, the Lord voweth it shall be 42. moneths before mentioned; which being dissolved into dayes, after the Kalender of the Hebrews (whose year did drive thirty dayes to every moneth, and twelve moneths to every year) amount to the iust number of 1260. dayes here specified: which computation of the years is observed throughout the whole Bible, *Daniel* onely excepted, who counteth after the use and stile of the Chaldeans, in whose tongue, and amongst whom he wrote; and consequently the moneths being Prophetically, that is to say, moneths of years, to each accounting thirty years, the reigne of Antichrist must needs endure 1260. years. Which manner of reckoning years by dayes, though it seem strange, is usuall notwithstanding with the Prophets of God, and therefore is called Prophetically, as *Ezekiel* a day for a yeare, and *Daniels* seventie weeks are weeks of years, every week containing seven years, as throughout this Prophecie. Also the moneths are moneths of years, to every moneth accounting thirty years. From whence we conclude, Antichrists three years and a halfe, both here

Ezek 4.6.

Dan 9.24.

XI. Chapter of the Revelation. 5

here and in *Daniel*, deciphered by a time, times, and halfe a time, to be years of years, every year containing 12. moneths of years, which amount to 360. years, and multiplied by three and a halfe, do in the totall amount to 1260. years.

And to the end the world may take better notice of these his two testifiers and preservers of truth, the Lord commendeth the knowledge of the parties, by the description of their Garments, in saying, they are *cloathed in sackcloth*; thereby not onely dissevering their testimonies from all the soft and courtly commentaries of flesh and blood, which for the most are raised with infected matter, and vested with affected stile; but also teaching us that no man can re-taine to the Lord, before whom they minister, unlesse he serve in the same livery that they doe, and can turne over the leaves of his life and pilgrimage in fasting and sackcloth, and true repentance, as these his servants the Prophets and Saints have done.

VERS. 4.

These are the two Olive branches, and the two Candlesticks which stand in the presence of the Lord of the Earth.

And these my two Testaments are those two Olive Trees (saith the Lord) described by my Prophet *Zachary*, which stand and fructifie before the Ruler of the earth for ever and ever. For their lease, that is to say, their word and judgements shall neither wither nor fade, though heaven and earth should perish and melt away. And they are also two Candlesticks, which carry in them the light of my truth, and power of my Spirit, the great Moderator of heaven and earth.

VERS.

VERS. 5.

And if any man will hurt them, fire shall come forth of their mouth, and devour their enemies ; and if any man will hurt them, so must he be slaine.

ANd if any man shall wrest their word from the aime and intention of their meaning (saith the Lord) or turne their Prophecie out of the way, by perverting or clipping the honour or purpose of their word, the fire of my wrath denounced by the the mouth of these my two Testaments (for though they be two, yet they have but one mouth) shall surely judge and execute those lovers and makers of lies : and for the more assurance of this sentence against them, the Lord doth iterate the curse and vengeance of his heavy displeasure, saying, *And if any man will hurt them, so must he be slaine ;* meaning (I say) by hurting, all manner diminishing of the words of their testimonie by fall, blasphemous, and lying expositions, as some have done.

VERS. 6.

These have power to shut heaven, that it raine not in the dayes of their Prophecie, and they have power over the waters, to turne them into blood, and to smite the earth with all manner of plagues, so often as they will.

FOR the Lord hath touched the mouth of these his two Prophets, as he did the mouth of *Jeremy*, & the rest of his servants, of whom he saith, *Behold this day have I set thee over Nations and Kingdoms, to pluck up, root out, destroy and throw down, build and plant.* And in another place, *Therefore have I cut them downe by my Prophets, and slaine them by the words of my mouth.* Such priviledges the Lord hath given to these his two Testaments, that if they once shut the heavens that it raine not in the dayes of their Prophecy ;
that

XI. Chapter of the Revelation. 7

that is to say, if they denounce a famine of the bread of life, to wit, the word and knowledge of God; or pronounce a sword to come upon a Nation, Kingdome, or People, which the Lord here signifieth by turning waters into blood; or if it pleaseth them to Prophecie (which the Lord here calleth to strike) of any Pestilence, Earth quake, or other judgement to come, such power is given them, that if they say the word, it is done, as it is written, *Heaven and earth shall perish, but the words of their Prophecie shall not passe till all be fullfilled.*

V E R S. 7.

And when they shall have finished their testimony, the beast which ascendeth from the depth, shall wage battell against them, and kill them.

AND when his servants the Prophets and Apostles shall have fulfilled their course, and be translated from the land of their labours, to the land of rest, leaving to the world the inheritance (as it were) of their ministry sealed up in the two Testaments of God, to preserve the feare of his Name, and the knowledge of his pleasure among the Sons of men, which the holy Ghost calleth *finishing their testimony*; Antichrist the Beast, whose proper place, whence he is, and whither he must, is here described by the name of the depth, shall not onely hurt and wound them by slanderous and lying Expositions, as his Clerks and Affectes doe, but shall set his feet upon their Necks, and tread downe their divine authority by the advancing of his cursed keyes, and the beauty of his whorish Church above them, which the Spirit calleth *waging battell*, inhibiting them to Prophecie, or teach the words of their testimony vulgarly. And not onely putting them to silence, but also reproving, condemning them for corrupters, seducers, and

and sowers of heresies among the people; which presumptuous blasphemy and murder, the Spirit discovereth in saying that he shall overcome them and kill them.

V E R S. 8.

And their carcases shall remaine in the street of the great City, which is spiritually called Sodome and Egypt, where their Lord also was crucified.

ANd the letter or text of their testimony, which the Spirit calleth their corps or carcases, shall remaine in their Houses, Cels, Temples, hang at their girdles through all the Cities and Kingdomes where the Beast and his Church is adored; which in regard of their number be here named *the great City*, so in respect of their execrable worship and adulterous service, contrary to God and his holy City, they are here called also *spiritually Sodome*; meaning, that as Sodome her Sister did forsake the lawfull use and prescription of nature, and wrought filthinesse against nature; so these loathing truth, and loving lies, should erect strange oblations and propitiations, as contrary to the offerings and satisfactions of the Saints, as was the sin of *Sodome* opposite to nature.

And the Spirit further calleth them by the name of *Egypt*, for that in blindnesse and hardnesse of heart they every way match the presumptuous and indurate Egyptians, still pursuing and persecuting the truth, as *Pharaoh* did Israel, till the God of Israel destroy them by the Spirit of his mouth, as he did *Pharaoh* and his host by water.

And in further detestation of the cruell murder and immanitie of this Beast and his adherents, the holy Ghost layeth the blood of the Prince of the Covenant to their charge also, as cunningly as they think

XI. Chapter of the Revelation. 9

think to convey his murder, and post it over to Jerusalem. For as the Lord doth lay the blood of his servant *Abel* to the charge of the Scribes and Pharisees of his own time, although he were slain long before those Pharisees were borne, or Jerusalem builded, because they were the very image and lively imitation of his brother that murdered him: so the holy Ghost doth here lay the innocent blood of the Lord of glory to the Charge of this Crucifier, and his Citizens, because they are the Children and Generation of that high Priest, and those murderers which cryed, *Away with him, crucifie him, crucifie him.* And that we should not marvell thereat, the holy Ghost in another place goeth further, and saith, *In her shall be found the blood of the Apostles and Prophets also, and all that ever for the testimonie of the truth were slain on earth.*

V E R S. 9.

And there shall of the tribes, and people, and Gentiles, see their dead bodies three dayes and a halfe, and shall not suffer their corps to be laid in monuments.

ANd all Nations and Kingdoms where the Beast is worshipped (whom the holy Ghost for their prophanation in life and Religion, calleth Gentiles) shall have, handle, and gaze upon the letter and corps of his two witnesses three days and a halfe, that is to say, the time, times, and halfe a time, wherein the Beast shall Reigne and persecute, even three propheticall yeares and a halfe, accounting (as in *Ezekiel*) all dayes for yeares. Neither shall they suffer the word of *their* Promise to be read, opened, understood, and hid up in the hearts of the people, the true and naturall monuments and sepulchers, wherein the testimonie of their words ought to be interred.

V. E R S.

VERS. 10.

And the inhabitants of the earth shall be glad over them; and shall send gifts one to another, because these two Prophets tormented them that dwell upon the earth.

ANd all the worshippers of the Beast, here noted, for their number, by the inhabitants of the earth, shall clap their hands over their owne inventions, and rejoyce in the death of the truth, and make merry with Bonēfires, Vigils, Festivals, Processions; and in token of joy, they shall send (as the Spirit saith) gifts one to another. Kings, and Princes, and people shall present and endow the Beast and his Church with donations, immunities, possessions, gold and silver offerings, &c. and the Beast (on the other side) shall requite their Kindnesse with titles, bels, pardons, buls, and such like: and the Spirit yeildeth a reason of this their wicked and ungodly comfort, because they had put out the eyes of his two Prophets, that their whoredomes and prophanations might not be reprovēd; then which, nothing can be greater torment to the wicked, nor more unfavoury to them that perish.

VERS. 11.

And after three dayes and a halfe, the Spirit of life from God entred into them, and they stood upon their feet, and great feare fell upon all that saw them.

ANd forasmuch as in the death and extermination of Antichrist by way of dependencie, consisteth the life and resurrection (as it were) of the Scriptures; the Spirit foresheweth, that after the reigne and persecution of the Beast, which here (as in the ninth verse) is determined by three dayes and a halfe, God will raise up faithfull and prudent Priests, Shepherds of understanding hearts, who shall rightly divide the words and testimonies of his two witnesses,

XI. Chapter of the Revelation. II

ses, which the holy Ghost signifieth, in saying that the Spirit of life from God entred into them: for as the letter & text of the Scripture is the corps thereof; so their true intent and meaning is the Spirit and life of them; and by the faithfull ministry of such as the Lord shall raise in and about that time, and for that purpose, the testimony of his two Prophets shall be restored to their strength, and (as it were) to their walking againe, which the Spirit signifieth in saying, *They stood upon their feet*, as well to the terror and astonishment of all lying and stupidious expositors, as to the fear and admiration of the children and justifiers of wisdom, as the holy Ghost concludeth, saying, *And great feare fell upon all that saw them.*

VER S. 12.

And I heard a loud voice from heaven, saying, Come up hither: and they went up into heaven in a cloud, and their enemies saw them.

AND the restauration of the true meaning of the Scriptures, which their enemies so long kept under, by all unjust and cunning shifts, shall be more famously knowne and published, then that they may any longer hinder or stop the glorious course of their wonderfull instauration, which the Spirit intendeth in saying, that *I heard a voice from heaven, saying, Come up hither*; meaning that it should be more possible for their enemies to stay *Elias* Chariot from ascending, or pull the wind back from pursuing his point, then to resist the wisdom of the same, the which shall vindicate the abuse of the Scriptures, and by the power of their ministry (as in the strength of a cloud) shall hold them up, and restore them to their spirituall and heavenly meaning againe; and the Beast with all his Sorcerers and lyers, which have been their long and ancient enemies, shall see the glory of their regeneration, and wonder, and die.

VERS.

And in that houre there was made a great earth-quake, and the tenth part of the City fell, and there were slaine in the earth-quake names of men seven thousand, and the rest were cast into a feare, and gave glory to the God of heaven.

ANd at such time as it pleased God to begin his work of instauration, and to cause the day-spring of his Gospel to shine out of the night of Antichrists darknesse; the abominable and desolate profanation of the Beast, which had so long time over-cast the earth, was in such sort discovered, that the very root of his throne and usurped authoritie was dangerously shaken, which the holy Ghost closely foldeth up, in saying, *There was made a great earth-quake.* And further fore sheweth, that out of this concussion there should arise so great defection, that the tenth part of his worshippers should revolt from him, and that this revolt and defection must cost the lives of many thousand men, which the Spirit uttereth in a manner of speech strange to us, but usual with the Scriptures, calling men names of men, as Chap. 3. 4. and meaning by *seven thousand* many thousand, using the determinate number of seven indefinitely, and for a number indeterminate, as it is also in Scripture often. Which broils and bloodshed concerning the institution of religion, are so sufficiently reported in the Commentaries of Bohemia and Germanie, and in the troubles of France and Flanders, and other Nations, as if it were purposely registred in prooffe of this prophesie.

Lastly, the Spirit concluding. foretelleth that many kingdoms in this defection, should quire forsake the Beast, and haste them out of Babylon home again to build the walls of Ierusalem, and to restore the morning and the evening Sacrifice of praise and thanksgiving

XI. Chapter of the Revelation. 13

thanksgiving, as in the former time, and in the dayes of old, in saying, *And the rest were cast into a feare, and gave glory to the God of heaven.*

V E R S. 14.

The second Woe is gone, and behold the third Woe will come quickly.

THe first woe was the blasphemy of Arianisme, which the holy Ghost in the ninth Chapter most aptly resembleth unto a smoake ascending from the depth, saying, *That the Sun was darkned, and the aire with the smoake of the pit;* meaning by the *Sunne*, the Son of God; and by the *aire*, the word of his truth, by whose onely meane and interposition, the object of his Deitie was truly discerned: and in regard of this first woe which was kindled by *Arius*, wherewith the inhabitants of the earth (as the Spirit foretold us) should be tormented five moneths, meaning moneths of yeares, which by Propheticall account amounteth to one hundred and fifty years, which was the time of the *Arian* persecution, as in the Ecclesiasticall Histories more plainly appeareth. The holy Ghost, I say, in regard of this first woe, calleth the tragicall reigne of Antichrist the second woe, whose long time of tyranny within this Chapter, in a generall manner is declared, and in the 13. Chapter following, more particularly and exactly discovered, though at the writing of this Prophesie, it had his being onely in the foreknowledge of God, and was not yet begun to be acted, much lesse fully ended: yet in respect it is here in a generall manner fully revealed, the Lord (to whom all things past and to come are present) saith, *The second woe is gone*, upon determination whereof the third woe must ensue; which, for it surpasseth both the former in terror and greatnesse, the holy Ghost bringeth it in with a word of audience, *Behold, the*

14 AN EXPOSITION of the

third woe will come, meaning the great and terrible day of the Lord, fore-denounced by his servants the Prophets, in the which all Nations shall stand as Prisoners before him, and receive every one according to the wayes wherein their heart hath walked.

And because the day of the Lords comming in glory, and consummation of the world shall not long tarry after the determination and consumption of Antichrist (as in the last verse of the thirteenth Chapter following , shall be more fully declared) the holy Ghost addeth the word *quickly*, as a precise note of his speedy comming, which our Lord also in another place confirmeth by a like word *immediatly*, saying, *And immediatly after the tribulation of those dayes, (speaking of the tyrannous reigne of the selfe same Antichrist) they shall see the Son of man comming in the clouds of the aire.*

Mat. 24.

VERSE 15.

And the seventh Angell sounded with a Trumper, and there were made loud voices in heaven, saying, The Kingdomes of this world are made our Lords and his Christs, and he shall reigne for ever and ever. Amen.

TH'understanding of this verse dependeth upon the 8. Chapter, where it is said, *And when he had opened the seventh Seale, there was made silence in heaven, &c. And I saw seven Angells stand in the sight of God, and there were given them seven Trumpets, &c.* Where the holy Ghost meaneth by the *Lamb*, the Son of God, and by opening the seaventh Seale, a more particular discovery of all such things as concerne the estate of his Church from his ascension to his comming in Majesty, divided into seven acts, declared by seven Trumpets, sounded by seven Angels, of which acts the sixth was the pageant of the detolation of Antichrist; the seventh and last is the comming of the

XL Chapter of the Revelation. 15.

the Lord in the clouds of Heaven, and consummation of the world, uttered in these words, *And the seventh Angel sounded with a Trumper, and with a loud voice proclaimed, the Kingdomes of this world, so long time usurped by Monarchs and Antichrists, which by right of Lordship and Inheritance, did evermore belong to the God of Heaven, and Prince of the Covenant, shall now at length be restored to the right Lord and lawfull owner, and of his reigne, dominion and glory, there shall be no end, as the Spirit concludeth, saying, And he shall reigne for ever and ever. Amen.*

V E R S. 16.

And the four and twenty Elders which sat on their seats in the sight of God, fell on their faces, and adoring God, said, We thanke thee Lord God Omnipotent, which art, which wast, and which shalt come, because thou hast received thy great power and brighnesse.

BY the foure and twenty Elders is meant the testimony of Moses and the Prophets, who for that they spake by the seven-fold Spirit of Majesty which burneth night and day about the Throne of God, are here said to sit on their seats in the sight of God. And for that their judgements denounced from time to time against Antichrist and his Worshippers, are now justified upon them, and the everlasting Kingdome of the Lord their God (who hath stretched his wings from Sea to Sea, and from the river to the end of lands) is now set up for evermore; therefore the Spirit saith, that they fell on their faces, and adoring the justification of God, brake forth in praises and thanksgiving, saying, *We thank thee Lord God Omnipotent, &c,*

V E R S. 17.

And the Gentiles were angry, and thy wrath is come, and the time of the dead to be judged, and to render reward

16. An Exposition of the

to thy Servants the Prophets, and Saints. and to them
that feare thy Name, little and great, and to destroy
them that have corrupted the earth.

ANd all Kingdomes, Nations and people which
have evill intreated Jerusalem, and made a sport
of the shame and affliction of Jacob, shall now reap
the fruit of their savage and heathenish lives, and
(mangle their fury) shall endure the wrath and
judgement of him, who with justice judgeth and
fighteth, as the Spirit affirmeth, saying, *And the Gen-
tiles were angry and thy wrath is come, and the time of the
dead to be judged.* And the Spirit further testifieth,
that the Lord (for whose glory that day was made)
shall render to every one their due hire or wages,
(for so the Originall importeth, commonly interpre-
ted reward) first to his Saints and servants, and all
that owe come, their hire and wages, which by pro-
mise, and for his owne Name sake, is due unto them;
Next, to all execrable Atheists, blasphemous Catho-
licks, incredulous Heathen, liars, Hereticks, carnall
Gospellers, and all other brazen and unregenerate
Christians, the hire and wages which to their works,
and deeds, and merits is due, as the Spirit concludeth,
saying, *And to render reward unto thy servants the Pro-
phets and Saints, and to them that feare thy name little and
great, and to destroy them that have corrupted the earth.*

But concerning this seventh age, wherein the
Lord shall come in Majesty to judge the quick and
the dead. the Holy Ghost deferreth yet a while to
speake more particularly thereof, and resumeth
more exactly to intreate of the terme and persecuti-
on of Antichrist, and his accomplices, against the
Church and Spouse of Christ, that so the glory of
his justice in their just resuration and judgement,
may bee more bright and manifest.

CHAP. XII.

1. A confirmation of the Prophecy following.
2. The description of the Church, and of her Primitive fruit.
4. The Church's first persecution raised by Ethnick Rome, by whose immanity it came to passe, that her beauty was no more seen in her visible and eminent graces, but liyed here and there dispersed and scattered over the face of the Earth.
8. The great battell betweene Christianisme and Paganisme, Christ and his Truth overcommeth Jupiter and his profanation.
13. The Emperour removeth his Throne, pretending to stop the float of th' Enemy, but intending to root out the dispersed remnant of the Church.

VER S. I.

And the Temple of God was opened in heaven. and the Ark of his Covenant was seen in his Temple, and there was made lightnings, voices, thunders, earth-quakes, and great haile.

TH' Apostle having drawne in the former part of this Prophecie a slight draught (as it were) and designment of Antichrist, doth now in the Prophecy following revisit and perfect the discovery of the Beast, and hang him up to the view and discerning of heaven and earth. And to the end that this his worke of manifestation may carry in it faire and uncontrollable credit, the Apostle in this Verse asse-

reth us, that he revealeth no other word concerning the Church and her afflictions here on earth, during the personall absence of her Lord, then that which he heard at the Councell-table of God, which he delivereth in a manner of speech usuall with the Prophets, *And the Temple of God was opened in Heaven, and the Ark of his Covenant was seen in the Temple,* alluding to the Temple of Jerusalem, and signifying thereunder that the words of this Revelation are no lesse sooth and true, then if he had received them from the Oracle of God, which spake from over the Ark of his Testament, within the Temple of Jerusalem, whose words and answers, for their divinity, Majesty, power and glory, are here, as elsewhere, figured by voyces proper to God, and not to man, as *lightning, thunders, earth quakes, and haile.*

V E R S. 2.

And a great signe appeared in Heaven, a woman clothed with the Sunne, and the Moone under her feet, and on her head a Crowne of twelve Starres.

BUT before the Spirit takes in hand to discover the persecutors of the Church, it pleaseth him first to describe the Church it selfe, that so the barbarous immanitie of her enemies may be more apparent and justly abhorred, being used against a creature of such virginall, innocent and patient modestie, who for her rare and admirable beauty is here called *a great signe*, or heavenly apparition, symbolizing her tearfull, modest, sober and matron-like behaviour, with th'appellation and qualiry of a woman; for so she is in holy Scriptures often called, *The fairest woman, the Kings daughter, daughter of Sion, daughter of Jerusalem, the Sponse of Christ, Mother of the just, &c.* And to the end she may the better be discerned of us, the Apostle describeth her garments and wearing, saying, *She was clothed with the Sunne,* meaning that she had put

XII. Chapter of the Revelation. 19

put on the Lord Jesus, Sunne of justice, that is to say, her Soule was vested with an assurance of the mercy and love of God in Christ Jesus her Lord; which justice or justification of the Spouse and her children, is called in holy Scripture by way of Metaphor, *the white stone*, and *the wedding Garment*. For as a Stoele or Garment covereth the shame and nakednesse of our vile bodies: so the mercy and love of God, insured us in Christ Jesus our Lord, hideth the shame and nakednesse of our sinfull soules. And to prove that her Garment was truly woven of the two divine threads, to wit, the assurance of mercy, and the assurance of love in Christ Jesus her Lord; the Spirit giveth in for evidence, the fruits of this her lively and justifiell faith, closely hiding her newnesse of life, her hatred of sin, and her love of God, as under a vaile, in these words, *And the Moone under her feet*; signifying thereby, that she had now quite forsaken and forgotten her fathers house, that is, had flaine her naturall, sinfull, and wonted affections, and was revived, and renewed in mind, and with her Lord was now risen, and ascended up, as he into the heaven of heavens, so she to a new custome and carriage of life, far above and higher then the Moone: for all her study and hearts delight was now in heaven, where her hope, her love, her life, and her dearest Lord liveth and reigneth, God, to be praised for ever and ever, Amen.

Last of all, the Spirit setteth forth her head-attire, whereby her honour and estate was best knowne, and wherein she most delighted, saying, that she wore on her head a Crowne, made of a mettrall much finer then gold, for it was made of the doctrine of the 12. Apostles, who for that they are the Lords lights, and lanterns to guide the feet of sinners when sin hath benighred them, are here cal'd by the names of Stars, *And on her head a crowne of twelve Starres.*

VERS. 3.

And being great with child, she cryed, travelling and labouring to be delivered.

ANd by the words which her eares received, her heart conceived, and she was great with feare and godly sorrow, travelling under the burden of her sins, and restless desire to be reconciled to God: which anguish and paines of her sorrowfull heart and broken spirit, the Apostle most excellently compareth to the sorrows of a woman in travell. In which her spirituall labour and paine, she could by no means be relieved or eased, untill her Lord were fashioned in her, that is, untill her heart were sanctified by faith: for no Treacle could heal her miserable wounded soul, but the assurance of mercy onely; nor any water could quench the burning flames of her restless desire, but the love of God onely, insured her in Christ Jesus her Lord, and written in the fleshly tables of her heart, by the finger of God, according to his promise, his first and last and everlasting covenant.

VERS. 4.

And another signe appeared in heaven, for lo a great red Dragon having seven heads and ten hornes, and on his heads seven diadems.

AS night doth follow day, and the shadow the body, so must the Crosse follow Christ, and affliction his Church; whose Sunne could no sooner shine, but the envious man raised up a mighty storme of persecution to cloud the brightness of her beautifull beams; which for the extraordinary iurie thereof, the Apostle calleth a wonder or signe, meaning the Churches first and primitive persecution raised by Ethnik Rome, who for his power, immanitie, and malice to the Church of God, is here called a great red Dragon; and both for that his Throne and City was seated on seven hills; as also for that he was in all

XII. Chapter of the Revelation. 21

impietie, pride and prophanation, the totall sum and epitome (as it were) of all the seaven Monarchies, unto whom (from the beginning of time, to the end thereof) was given and granted the charter and commission of blaspheming God, and corrupting his world (as in the 13. Chapter following is more particularly discovered) the Apostle addeth, *Having seven heads.*

And in regard his power did beat downe the power of all Nations, and made spoile and purchase of all Kings and Kingdomes on earth, the Spirit saith, he had *ten hornes* : for the hornes signifie Kings and Kingdomes, and the number of *ten* include all, be they never so many, as all numbers are made of ten, and their reduplication, be they never so infinite.

And because he came to advance his head so high, by the power of his sword, his Leaders and legions, the Spirit crownerh his heads with magnificence and diadems, saying, *And on his heads seven diadems.*

V E R S. 5.

And his taile drew the third part of the Starres of heaven, and cast them to the earth. And the Dragon stood before the woman which was ready to be delivered, that when she had brought forth, he might devoure her Son.

THe head of this great red Dragon, was his Regall first estate, governed by *Romulus* and six other successive King coars, which *Seneca* calleth his infancy or nonage, wherein he lived, swathed and nourished in blood 244. years, as his owne Historian reporteth.

The body of this great red Dragon was his Consuls second estate, which *Seneca* calleth his full age, part Aristocraticall, part Democraticall, and was therefore stiled, *Senatus populusque Romanus* : from whence partly by reason of his over-weight and fulsome abundance, as one of his owne noteth, *Romanis laxitas mundi & rerum amplitudo damno fuit* ; and partly for want

want of enemies abroad to wreak their proud and kingly humours on, he fell into th'intestine evill of civill wars at home, which did cast him into his minority and wardship againe.

And this his last estate of regiment imperiall, the holy Ghost here calleth *his taile*, which consisteth of a rout of Monarchs, seventie Keyfars long, who for that they so furiously persecuted and havocked the blood of the chiefeſt Saints and servants of God, the Spirit ſaith that with his cursed taile he drew the third part of the Starres of heaven, and caſt them to the earth.

And not contented with the ſlaughter of his faireſt lights and ſtars of his Church, proceeded to deſolate the whole hoaſt of heaven, even all the ſeed of the Spouſe, named before the Churches child, and here *her Son*, meaning thoſe in whom, by the miniſtry of his faireſt ſtars (his Servants the Apoſtles) Chriſt was now formed, and of whom the Church was now ready to be delivered; for ſo much the Apoſtle unfoldeth in theſe words, *And the Dragon ſtood before the woman which was ready to be delivered, that when ſhee ſhould bring forth, he might devoure her ſon.*

V E R S 6.

But ſhe brought forth a man-child, who was to governe all Nations with an iron rod: and her Son was taken up to God, and to his Throne.

BUT notwithstanding all their fury, the Church brought forth her firſt fruit, which for their faith, charity, labour and patience, the ſpirit nameth a *Man-child*: and becauſe they followed the Lord in the Re-generation, and overcame by keeping his words and works unto the end, they received the ſelfe ſame honour, which to their Lord alone and in chief belongeth, namely, that they ſhall judge the Tribes of Iſrael, and have dominion over the Nations, and ſhall rule them with a rod of iron, and break their glory like a potters veſſel.

XII: Chapter of the Revelation. 23

as the Lord hath promised, *Mat. 19. & Apoc. 2.*

And in remembrance of the tender care and providence of God over the seed and first fruit of his Church, the Spirit concludeth, that when they had ended their course, *they were taken up to God, and to his Throne, far from the reach and rage of their enemies.*

VERS. 7.

And the woman Fled into the wildernesse, where she had a place prepared of God, that there they might feed her a thousand two hundred and sixty dayes.

BUT the Church of God, here named *the woman*, mother of this faire and primitive fruit, being no longer able to weather out her stormes, was enforced to hide her beauty, and to retire her selfe into the secret chambers of Gods providence and her owne conscience, and to take up her lodging in the desert; not that her light was utterly extinguished, as her enemies reproach her: for although she were distressed, distressed, and enforced to hide her extraordinary and eminent graces; yet the beauty of her true repentance and of her lively faith, seconded with a charitable life and patient expectation of better things to come, still shined as a Candle in a darke place; and like a ship preserved in a tempest, she remained still the same; of whom the world was not worthy; never wanting the loving protection of her dearest Lord, who in all her troubles was mindfull of her, as of *Elias* his servant, or *Israel* his first-borne; carefull to provide her, both of honourable harbour and princely diet. Her resting place was restlesse, strewed and scattered far and neare over the face of the earth; for such a lodging did best besee me her broken and restlesse heart, which sojourned in earth, but dwelt in heaven; and did also best defend her person from the furious inquisitions of her enemies.

Neither was her Lord lesse loving and provident
con-

concerning her food, for he preserved for her diet the two witnesses of his eternall Covenant, that from their breast she might suck the pure and wholesome milke of grace and life, that so she might be both nobly harboured, and princely fed during the tedious and odious Reigne of the great Whore the Church of Rome, who during her exile should usurp her Chair, and under the vizard of her name should persecute her name and generation, a thousand two hundred and sixty years, here (as before) mystically deciphered under a thousand two hundred and sixty dayes.

V E R S. 8.

And there was waged a battell in heaven, Michael and his Angels fought with the Dragon; and the Dragon fought, and his Angels.

ANd at the same time that the Temple of God was opened in heaven, the Apostle also foresaw that great and bloody contention, then which (since the dayes of heaven) was never waged greater; great in regard of the Armies, and great in respect of the cause.

The Armies great, as well for the greatnesse of the Generals, as for the valour and number of their Forces.

The Generall on the one side, was the power of God, deciphered by *Michael* the Prince of the Covenant, who stood for the children and people of the Highest. The Generall on the other side, was the power of Satan, figured by *Ethnick Rome*, here (as before) called the Dragon.

In their Forces are to be considered the Leaders and the Souldiers. The Leaders and Captaines on the part of *Michael* were *Divus Petrus*, *Divus Paulus*, *Divus Johannes*, and the rest of that divine and Noble order of Saints. And on the Dragons part were Leaders and Chieftains, *Divus Tiberius*, *Divus Caligula*,
Divus

XII. Chapter of the Revelation. 25

Divus Claudius, Divus Nero, and the rest of that most filthy and execrable traine.

So great was the multitude and number of Soldiers, that none of what degree, sex, age, or condition soever, but must be prest for the one side or for the other; the valour and vertue of the Soldiers exceeded all praise; few subdued many, the weak overcame the strong, a handfull of Christians a world of infidels.

The cause was great, and higher then the heavens; whether God or Beel, Christ or Jupiter Christianisme or Paganisme were more venerable for antiquitie, majestically for amplitude, more constant for continuance, and in all other respects of wisdom, honour and Majestie more worthy to be embraced and adored of the sons of men; which was for life contended by the Dragon, his Angels and Affects, and was for life withstood and disapproved by Michael and his Angels, and their followers. The issue of this contention followeth.

V E R S. 9.

But they prevailed not, neither was their place found any more in Heaven.

AS the battel was great, so was the victory glorious: for though the Dragon with his sapient Senates, his prophane Angels, and his unclean abettors, intended all their forces, moving (as it is in proverb) heaven and earth to make room for the abomination of Jupiter, and to keep under water the everlasting Lord and Prince of the Covenant; as among the many Monuments of time is sufficiently proved and maintained by Orosius, and by him, to whom he wrote, in his booke *de Civitate Dei*; yet the Spirit foreseeing the Dragons folly, and how in vaine he kickt against the spur, in scorne of his presumption saith,
But

But he prevailed not ; and concluding affirmeth, that the possession of heaven (so long time usurped by incestuous murtherers, and execrable curtizans, gods and goddesses of their owne forging) must be resigned now to the true Lord and owner of all, who hath taken his place at the right hand of the Father, and hath deposed for ever from their usurped titles of deitie, all gods and goddesses, phantasmes made of worms, created and divified by th' inventions, relations, consecrations, and canonizations of the Dragon, his Taile and successors, as the spirit discovereth in saying, Neither the place of them was found any more in Heaven.

VERS. 10.

And that great Dragon was throwne downe, the old Serpent, called the Devil and Satanas, which seduceth the whole world, and he was cast into the earth, and his Angels were throwne downe with him.

ANd the great and prophane power of the Roman Monarchy, which had so long time oppressed and corrupted the earth, was now at length detected, and thereupon disseized of, and from her usurped claim of heaven for ever, as the Spirit discovereth in saying, *And that great Dragon was throwne downe.*

And for that the Devil did corporally dwell (as it were) in her, spreading the beams of his wickednesse at full, in all idolatry, impietie, and presumption against God, and in all oppression, injustice and immanitie towards man ; the Spirit crowneth her with the cognoments of her Sire, calling her, for her malice to the truth, a *Serpent* ; for her crimination of the Saints, a *devil* ; and for hostility to God and his Szints, *Satanas* : speaking therein, after the manner of the Lord himselfe, who calleth his treacherous steward a *Diuel*, though he were a man, because the fullnesse of Satan did dwell in him, filling his heart with

XII. Chapter of the Revelation. 27

with such a perfect hatred of his innocent Lord, and lamentable love of his guilty penie, that he sold Canaan for Egypt, heaven for hell, and God for silver.

And because th' impietie of Governors, is not onely their owne decay by evil doing, but also by enforcement and evil example, the ruine of their people; the Spirit layeth the seduction of the whole earth to the charge of the Dragon, for ruling it after the level and prescription of Rome, saying, *which seduceth the whole world*; and thereupon giveth just judgement and sentence of death against him, namely, that as in his beginning he crept out of the earth, and by the scale of his wickednesse ascended so high, as to presume to thrust his haughty head into heaven, and build his nest above the stars; as did his antecessors, *Affur, Beldassar, Darius, Alexander*, and the rest of their compeers: so by a like power of sword and cruelty, he shall shortly returne to his friends againe, and be made even with the earth, from whence his stock and first estate was borrowed; and the power of his Cefars, counsell of his Senators, sophistry of his Sorcerers (which with such indurate and obstinate minds, stood for th' honour and worship of Devils) should be no longer able to uphold the reverence of their *Jupiter Capitolinus*, who was now detected for a Rogue, and by the voices of *Michaels Angels* (as by whips and passports) was sent home againe to the place of his birth, namely the earth, from whence his mortall and vile genealogie was taken, and with him also were Cefars undivified, and (for all their Senates proud relations) were made to take up the grave for their latter end, and shame for their fame, and wormes for their heritage, as the Spirit foretelleth, saying, *And he was cast downe unto the earth, and his Angels were throwne downe with him.*

V E R S.

VERS. II.

And I heard a great voice in heaven, saying, Now is made salvation, and force, and Kingdome of our God, and the power of his Christ, because the accuser of our brethren is cast downe, who accused them before the sight of our God day and night.

Neither was this famous victory obtained in a corner, or spoken in the ear, but (as the Spirit reporteth) so valourously gotten, and so audibly proclaimed, that all the world heard the report thereof, witnesse the records of those times, at which the holy Ghost pointeth in these words, *And I heard a loud voice in heaven, saying, and sounding the victory of Christ and Christianisme against the Dragon and his Angels, his forcerers, and their prophane and idolatrous paganisme, in these devout and divine notes, Now is made salvation, and force, and the Kingdome of our God, and the power of his Christ; and yieldeth a reason of this so pious and triumphant joy, because the folly and fury of the Dragon and his Angels, which so continually accused the Saints and servants of God, for pestilent fellows, movers of sedition, maintainers of sects, polluters of the Temple, teachers of new Gods, enemies to Caesar, word-sowers, babblers, blasphemers, is now upon setting and going downe for ever. Which death and downfall of their spiriua'l whoredome, the holy Ghost discloseth in saying, Because the accuser of our brethren is cast forth.*

And for the greater comfort of the Church, and judgement of her enemies, concludeth, that there is a perfect Court-roul kept, as well of the sufferings of the Saints, as of the slanders of their foes, so openly committed in the face of the Court, and before a judge of so clear a sight and eternall memory, as that they shall never be discharged or forgotten, which the Spirit inferreth in saying, *Who accused them before the sight of our God day and night.*

XII. Chapter of the Revelation.

29

VERS. 12.

And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives even unto the death.

LAST of all, the holy Ghost discovereth the spirit-
all armour and weapons wherewith the Angels
and servants of *Michael* obtained this famous victory
over the Dragon and his Sectaries, and saith, that
they were tempered of these two divine vertues, faith
and patience. For by the shield of faith, which the
Spirit (by a metonymie) calleth *the blood of the
Lamb*, and with the sword of his two witnesses, and by
the word of their testimony, they overthrew all forces
and arguments drawne from reason or reading, which
the Spirit observeth in these words, *And they overcame
him by the blood of the Lamb, and by the word of their testi-
mony ;* and all such arguments as were drawne from
the block, as fire, sword, persecution, interdiction,
and such like, the Children of the Church quenched
them with tears, prayers, patience and martyrdome,
as their Lord had given them charge, and left them
example ; which the Spirit uncovereth in saying,
And they loved not their lives even unto the death.

VERS. 13.

*Therefore rejoyce O Heavens, and you that dwell in them.
Wo to the Earth, and to the Sea, because the Devil is
discended to you, having great wrath, knowing that he
hath but a little time.*

AS after victory followeth division of spoile, so the
Spirit shuts up this heavenly conquest with tri-
umph and joy, inviting thereunto all the Saints and
servants of God, which have from time to time main-
tained and defended th'honour of his Name against
the Dragon, his forcerers and forceries. And be-
cause by their good profession and godly conversati-
on they testified the glory of God (as doe the hea-
vens

vens) by their obedient conversions, the Spirit crowneth them with the name of the heavens, saying, *Therefore rejoyce O heavens, and you that dwell in them.*

And on the other part, pronounceth *Wo*, first to all Nations and Kingdomes accessary to these spirituall whoredomes of the Dragon, whom (according to their earthly mind) he most aptly resembleth to the earth; next, to the Empire it selfe, as the *sceleurum caput* and stable of iniquity, whom for his fearfull power and unbridled rage, the Spirit most elegantly calleth by the name of *the Ocean*, and *the Sea*: and concludeth his *wo* with a reason why, because both in one and other, the power of Satan had taken such deep root, that the more the light of the truth did bewray their madnesse, the more they strove and stormed against it; and so much the rather, because their sin was now at the highest; and that the Kingdome of Christ did gather so fast upon them, that of necessity a mutation of their fortunes must needs follow, with a subversion not onely of their Paganisme, but also of their power Cæsaricall; which the Spirit closely foldeth up in these words, *Knowing that he hath but a little time*; which one Apostle also observeth, 2 *Thess.* 2.

VERS. 14.

And when the Dragon saw that he was thrown to the earth, he persecuted the woman that brought forth the man-child.

AND when the raging Romane Empire saw, that his maintenance of *Jupiter*, and his idol art of making shrines, was to descend for ever (as among many voices, some even to this day are heard to cry vengeance upon his idol, inforcing them with shame to resigne their usurped titles of gods, and claime of heaven, to the true Lord and owner thereof) he tooke the course of the wicked, whose custome is,

(a)

XII. Chapter of the Revelation. 31

(as one of their owne noteth) *Malitia alia aliam trudere*, and to add sin to sin (as a holy one saith) to quench his thirst with drunkenesse : for so proceeded this Beast, adding to his blindnesse boldnesse, redeeming his blasphemy, with rage and persecution; and was so far from coming to himselfe, and taking up repentance to wash away his crying sins, that (as the Spirit concludeth) he more and more pursued the Church, and persecuted the woman which brought forth her first borne and primitive fruit, here called, for their faith, their patience, and their godly valour, *the man-child*.

Deut. 29;

V E R S. 15.

And there was given unto the woman two wings of the great Eagle, that she might Flee into the desert, unto her place, where she was nourished for a time, and times, and halfe a time, from the face of the serpent.

BUt the Lord, who had so dearly bought his Shunamite, was no lesse carefull to preserve and carry her to the place of her rest, with a strong and outstretched providence, even upon his own 2 wings, whose feathers were made of the truth of his promise, sealed and delivered by the hand of his two witnesses, which the Bridegroom, of purpose left with the Spouse, to accompany and guide her, whensoever she removeth. If she travell by day they are her leading cloud; if by night, they are her pillar of fire: if she flie, they lend her wings; if she wander, they harbour her; if she be naked, they cover her; if in prison, they visit her; if captive, they redeem her; if she be weak, they sustaine her; if blind, they lead her; if she be heavy, they comfort her; if sick, they recover her; if she doubt, they resolve her; if she erre, they direct her; if she thirst, they give her to drink; and if she hunger, they feed her, and make her so strong of constitution, that as

flictions are rejoycings to her, banishment a haven, dispersion a friend, losse and death advantage. And by these comforts (as by hands) they convey her to her solitude and restlesse place of rest, as the Spirit discovereth, saying, *But there were given to the woman two wings of the great Eagle, that she might Flee into the desert, unto her resting place,* where, ever since her primitive dispersion, she hath lived strewed and scattered far and neer, over the face of the earth, seen and knowne of her Lord, by whom she is protected, and of the Children of wisdom, of whom she is justified : and so doth and must remaine hidden and retired into the privy Chambers of Gods providence, and her owne Conscience, during the Reigne of Antichrist, whose curst and arrogant supremacie, was to rise out of the ashes of the Dragons Emperiority, as the holy Ghost prophecied.

And thus, hiding her eminent primitive graces, must closely and silently keep the Lords watch, and stand upon her honourable guard three propheticall years and a halfe, here (as in *Daniel*) determined by a time, and times, and halfe a time, from the reach and rage of the Serpent, his taile and successors.

V E R S. 16.

And the Serpent cast out of his mouth, after the woman, water, as it were a Flood, that he might make her to be carried away with the Flood.

ANd when the Dragons train of Cefars (who, for their malice to the truth, and seducing the Nations, are here called by the name of the ancient enemy and seducer of mankind, *the Serpent*) saw, that they could no longer havock the Church of God, by reason of her close fight and secret dispersion, they devised to pursue her with their bloody edicts, and sacrilegious constitutions, which they breathed out
against

XII. Chapter of the Revelation. 33

against her, in such raging and furious manner, as the Spirit therefore resembleth the violence of their barbarous inquisitions, and unprincely rescripts unto the unmercifull rage and current of a flood, hoping, that as by their un placable fury they had dispersed and driven the Spouse to corners, so by the due execution of their cruell promulgations, they might utterly consume her generation, and blot out all letters of her honorable name; for to that white onely they aimed, as the Spirit concludeth, *That he might make her to be carried away of the Flood.*

VERS. 17.

And the Earth help the Woman, and the Earth opened her mouth, and swallowed up the Flood, which the Dragon cast out of his mouth.

BUt in reliefe of the Churches pressuress and persecutions, her Lord gave charge unto his hand-maid the Earth, to comfort, help and succour her his Spouse: and as *Moab* was charged to hide the chased Israel of God, and not bewray him that was fled and escaped, but to dwell with him, and to give him covert and prorection from the face of the destroyer; so here the Earth was commanded to reach forth her helping hand, and to take in and harbour the Lords exiles, in the secret chambers of her desarts, mountaines and caves, that so she might either afford her close and quiet safeguard, or in witnesse of her faith, and prooffe of her patience, receive the blood which her cursed brethren spilt; which courtesie and tender favour, the Spirit remembreth to the perpetuall praise of the benefactors of the Spouse, saying, *But the earth help the woman, and opened her mouth, and swallowed up the Flood which the Dragon cast out of his mouth.*

And the Dragon was wroth against the Woman, and went to make battell with the remnant of her seed, which keepe the Commandements of God, and have the testimony of Jesus Christ:

ANd notwithstanding the Dragon by his taile of *Cæsars*, had thus massacred and dispersed the Church, yet was he not so satisfied, but for very rage fell into a melancholy mood, for cause he could not quite consume and root her honour out, as the Spirit discloseth, saying, *And the Dragon was wroth against the woman.*

And forasmuch as the Churches beauty did most shine in the East, Syria, Greece, Asia, where she was borne and bred, the Dragon thought it his best (in policie, which evermore with him was held for chiefest Religion) to irch and set forward his den, and hold his Court further East; which purpose of his, as close as it was, the holy Ghost discovereth, in saying, *And he went*; and noteth the true end wherefore he went, not so much to barricade and stop the float and incursion of the barbarous enemy, as he (forelooth) pretended, as to pursue and consume the dispersed remainder of the Spouse, as the spirit unfoldeth, saying, *to make battell with the remnant of her seed*, who for that they were just of the making and growth of the Churches first and primitive fruit, holding the mystery of faith in a good Conscience, as the first-borne did; the Spirit setteth them forth in the same lively colours, saying, *which keepe the Commandements of God, and have the testimony of Jesus Christ.*

XII. Chapter of the Revelation. 35

VER S. 19.

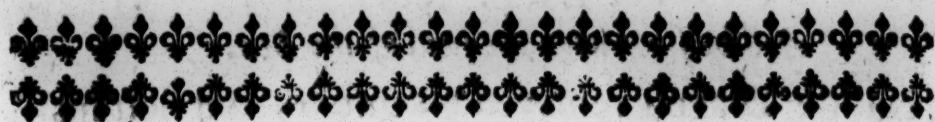
And he stood upon the sand of the Sea.

ANd the Dragon removed his throne, and left his ancient seat and City of Rome, where he had now kept Court almost a thousand years, and went and pitched his Throne anew in a haven Towne, between *Pontus Euxinus*, and *Propontis* in the East of *Thracia*, anciently called *Byzance*, and there erected the new City of *Rome*, and called it after his owne name, *Constantinople*, the City of *Constantine*: which translation of his residence and chair of estate, one of his owne also noteth.

*Constantinus apud Thraces, qua Bosphorus æquet
Thracius Euxinis Ægeum ingurgitat undis,
Constituit sedem Imperii.*

C 4

CHAP.



C H A P. XIII.

The description of Antichrist and his Devotaries.

The description of his Clergy and of his Religion.

The Character of Antichrist.

The number of his Dayes, and the end of his Reigne.

The year of th' End of the World, discovered out of Dan. 12.

V E R S. I.

And I saw a Beast ascending from the Sea, having seven heads and ten hornes, and upon his hornes ten Diadems, and upon his heads names of blasphemy.



AND presently upon the remove and translation of the Empire, the Apostle espied that wicked one, Antichrist, man of sin, in saying, *And I saw*; who in regard of the tyrannous power and bloody use of the unbridled jurisdiction, that should be given him, he is here termed (as in holy Scriptures other Monarchs are) *a Beast*, that is to say, a kind of Government, Kingdome, dominion or power, exercised and acted by a succession of tyrannous, bloody and beastly men.

And albeit his perfection in evill stood yet aloof, and was very far off, young and tender, as lying in swathing clouts; yet the Apostle descryeth him, as it were through a chink, in saying, *comming up*. For after the translation of the Empire, and that now *Ethnick Rome* began to play the Christian, he was well nigh a hundred years closely creeping & climbing up, before

XIII. Chapter of the Revelation. 37

before he could advance his cursed head and claim of super-eminency. Concerning which ambitious puffe of vaine priority, so fair and evident mention is made in the monuments of time, that the incredible boldnesse of the adversary is no lesse marvellous then his incurable blindnesse, that hath so long time stumbled at this stone, and so often spurred us, by way of vaunting to shew them (if we dare or can) when this apostasie of Antichrist tooke her rise and first commencement : which daring vaunt of theirs, the holy Ghost tripping over as a thing which is or ought to be knowne unto us, namely, that the horne of Antichrist and his apostasie did then first sprout out, when his Church first obtained at the Dragons hand, priority of place, suffrage and censure over all. For as the Tree puls up the creeping Ivie, so the primacie of the Church of Rome pulled up th'aspiring supremacie of the Bishop thereof ; which Church preheminance and prelation (after long ruffling and shouldring) was first obtained at the hands of *Honorius* (tho afterwards upon greater concertation and daggers drawing, it was by other Cefars and Kings confirmed, renewed and ampliatted) who by th'advantage of the weaknesse and death of his elder brother *Arcadius*, having obtained power and protector-ship East and West, subjected the Church of the East Empire (which most withstood the West and Romane supremacie) with all other Churches whatsoever, to the Church and Sea of Rome, at the instant suit and importunity of the now Bishop of Rome, whose name was then *Innocent* the first, in the first year of his creation, and in the yeare of Redemption 406.

But the holy Ghost (I say) passing over the punctuall and exact moment of time, when the Egge of Antichrist and his apostacie was first laid, as otherwise sufficiently preserved unto us, proceedeth to detect the place where and from whence he should arise

arise, saying, that he saw him lift up his hardie head *from the sea*, meaning *by the sea*, as in the sixteenth of this Prophecie, the surging, tumbling and raging Sea and City of Rome, where also by a like loquution he calleth all Kingdomes subjected to her, by the name of *Rivers*. And that this Beast should thence arise, and there (and not elsewhere) keep Court and residence, the Spirit proveth by an argument drawne from the shape and proportion of the Beast, for he had the seven heads and ten hornes of the Dragon, meaning that he should sit upon the Dragons hills, and reigne in and over the Dragons City, and aray himselfe with the spoils of the world, and hold in subjection the Kings and States on earth, as the Dragon did; for so much the Spirit intendeth in saying, *having seven heads and ten hornes*. And least the unwary Reader should mistake this great Antichrist for that great Dragon, or this Beasts supremacie and his pestilent succession for that Beasts super-eminencie and his execrable taile (as many unwarily have done) the holy Ghost, in emblazoning his coat, giveth him a most exquisite difference, in saying that he wore his *diadems*, not upon his heads, as the Dragon did, but upon his hornes; signifying thereby, that he should not come to his Crown and vain-glory by the strength of his sword, his leaders and his legions, as the Dragon did, but by the base and voluntary submission of all such Cæsars, King and Princes, as should with one counsell and force, deliver up their authority and power secular to the devotion and pleasure of the Beast; and therefore the Spirit crowneth not his heads, but his hornes, saying, *and upon his hornes ten diadems*. And concluding sheweth (even by his head-attire) how far unlike this Dragons High Priest of Rome was and should be to the Lords High Priest of Jerusalem, who (in stead of having his head-attire emblemished with holinesse to the Lord, as had his servant Aaron) should have

XIII. Chapter of the Revelation. 39

have his head-peece beslobbered with names of blasphemy, and upon his heads names of blasphemy, whereof prooffe is made in the sixth verse following.

VER S. 2.

And the Beast which I saw was like to a Leopard. and his feet as a Beare, and his mouth as the mouth of a Lion, and the Dragon gave him his owne force, and his throne, and great power.

ANd forasmuch as the Apostle fore-saw that this Beast should be a far greater adversary, and a far longer persecutor of the Church of God, then any of the Monarchies which did arise afore him; he shaped him an outside answerable to his inward making, framing his parts of the most notable persecuters that ever were; as concluding him for his extraordinary wickednesse *the odd fellow*, the totall sum and very accomplishment of all other.

And first for his presumption, in extolling himselfe above the Prince of the Covenant, defouling his sanctuary, desolating his sacrifice, burning his statutes, and inforcing the humble and meek to the abnegation of the truth, by blood, fire, stappadoes, and such like exquisite torments; the Spirit resembleth him to his arch-type *Antiochus* descended from the Monarch of Greece, here (as in *Daniel*) deciphered by a Leopard, *And I saw the Beast like a Leopard.*

Secondly, in pride of life, in pomp and luxury, the Spirit equalleth him with the Monarch of *Persia*, and likeneth his arrogant and voluptuous gate to her ten Kings, here (as in *Daniel*) deciphered by a Beare, *And his feet as of a Beare.*

Thirdly, the holy Ghost ascribeth unto him the proud, prophane and cursed mouth of the Monarch of *Babylon*, in commanding the dwellers on earth (upon paine of fire and furnace) to adore his golden Idol, which he had dedicated with cornets, sackbuts, psalteries,

psalteries, dulcimers, which also the Spirit covereth (as Daniel doth) under the mask of a Lion, And his mouth as the mouth of a Lion.

And last of all, lest haply he should be least beholding unto his *Bella Nympha*, his dearest Lady and mistress of Rome, the holy Ghost saith, that the love of his Patronesse the Dragon, was equall to the love of a father towards his son; for she made him heir apparent, and Lord of her Empire, subjecting all things to the feet of his censure, and confirming unto him her throne and Palace of Lateran, with all the demesnes and glory of Latium, as one of his own also noteth

Latiumque relinquit
Christo, & Romuleam septem cum collibus urbem.

VERS. 3.

And I saw one of his heads as it were slaine to death, but the wound of his death was cured, and all the earth was in admiration after the Beast.

ANd presently after this great Antichrist was risen, the Apostle foresaw such a wound given to one of his heads, that the Beast was in eminent danger to be stricken downe againe, and slaine in the very egge; for so much the Spirit noteth in saying, *And I saw one of his heads as it were slaine to death.* For the better opening of which wound, we must not onely remember the Beast hath seven heads, but we must also step a little forward, and crave the assistance of the seventeenth Chapter concerning the interpretation of the seven heads, which saith, that *the seven heads are seven hills, and they are also seven Kings*; discovering the true seat and situation of the City of Rome, where Antichrist should keep his Court and residence, by the *seven hills*.

And by the *seven Kings* the seven Monarchies, which from the beginning of the world to this day, have successively risen and reigned over the earth, of which

XIII. Chapter of the Revelation. 41

which seven, the Assyrian Monarchie was the first, and the Roman the sixth, of both which and their pue-fellows, is further revealed in the 17. Chapter following. Meane time we are here to observe, that as the holy Ghost doth therefore call his seven heads by the name of seven hils, because the seat of Antichrist should be there, and not elsewhere placed and planted; so he nameth them also *seven Kings*, because the power of Antichrist should be an extraordinary soveraignty, compounded of such spirituall and temporall claims and jurisdictions, as should be equivalent in presumption and prophanation, to all the transgressions of the seven Monarchies, which from the beginning hitherunto, have blasphemed God, and corrupted his world.

This foundation laid, doth shew, that this deadly wound given to one of his heads, which (as after appeareth) was the wound of a sword, cannot be meant of any one of his heads after the first signification, as they are hills, but as they are Kings, and subject to the sword: and so by consequence intendeth, that one of his imperiall heads, and namely his faire *Adonis*, his minion, Lord and Master of Rome, of whom he had so lately received his breath and being, was so deadly wounded, as that the Beast himselfe, thereby was in great danger of extinction. Thus having found the head, let us look unto the wound, that so we may the better discern the great danger the Beast was in, delivered in these words, *as it were slaine to death*. This deadly wound was given and driven home to the head by the sword and incursion of the West Gothes, under the leading of *Alaricus*, who in the nineteenth year of *Cæsar Honorius* (of whom the Beast some foure yeares before had received his life) entred Italy, and gave such a deadly stroke unto his powerfull pate, that for very feare, the beast lockt himselfe up in his den at *Ravenna*, while the enemy

ript

ript up the streets of his imperiall City, filling them with famine, fire and sword ; which night of woe, or rather beginning of her wofull night, made an ancient friend of hers, who in her youth did love her over-well, to bewaile and bind up her deadly wounded head, with an old Ballade, after the tune of the burning of Troy.

*Quis cladem illius noctis, quis funera fando
Explicit aut possit lachrymis equare labores ?*

Urbs antiqua ruit multos dominata per annos.

And having thus mortally wounded the head of the Beast (in the yeare of salvation 410. and 1157. years after *Romulus* had raised her walls with his brothers blood) proceeded to seize upon the rest of his dignities, havocking and burning his chiefeft honours, *Latium, Campania, Apulia, Lucania, Calabria,* where raging and devising how to extermine the power of the Empire for ever, and to spread his glory over all, was by sudden death blotted out, leaving his purpose and his Army Royal to his wives brother *Ataulphus*, who in like raging hast and fury returned to Rome, with an obstinate intent and resolution to obliterate the ancient name of Rome for ever, and to call her (in honour of his people) *Gothia*, or after his owne name *Ataulpha* ; which counsell and purpose of his, had it beene effected, *Sir Antichrist* with all his primacies and supremacies had bid us good night long ago ; and all his gainfull enrerludes of *Fides vestra*, and *Ne deficiat fides tua*, and *Pasce oves*, and *Tibi dabo claves*, and *Quorum remisieritis*, with all his pestilent painted traine of succession, had been dashed in repeating, before ever they had come on stage. But to the end this recovery might be the plague sore of the earth, his deadly wound was healed, as the Spirit saith, *But the wound of his death was cured.* For by the pleasing prayers and subtile intercessions of the Emperours sister *Placidia*, whose beauty

XIII. Chapter of the Revelation. 43

ty and body was espoused to *Ataulphus*, for such a time his fury was averted, and his designe dissolved, and himselfe not onely content at her amorous mediation to grant the City of Rome pardon for her name, but also to leave her eclipsed and dying honour, with all her Italy, to her stupified *Honorius*, who for feare was crept into his earth at *Ravenna*; and taking his Spouse *Placidia* with such dower as himselfe listed, departed Italy, and pitched his Tabernacle in *France*. then one of the chiefeft Provinces of the West Empire. And to this Plaister the Spirit pointeth, in saying, *But the wound of his death was cured.*

And the holy Ghost foreseeing the greatnesse of the Beasts power to come, which was yet but like unto his sin; and how that Satan his creator, who had formed him after the image and perfection of his owne wickednesse, should afford him such letters commendatory to all the world, which naturally loveth wicked inventions, that the primacie of his Church and supremacie of his person should overspread all, and obtaine the praise of the earth; concludeth of him in this manner, *And all the earth was in admiration of the Beast.*

V E R S. 4.

And they adored the Dragon which gave power to the Beast; and they adored the Beast, saying, Who is like unto the Beast, or who may war with him?

ANd the children of misbeliefe ascribed to the Dragon inhibited honours, decking his heathenish Christianisme with names of holy, and most holy, titles due to God alone, and they adored his execrable inventions and doctrines of divels, worshipping and divifying his uncircumcised train of Cæsars, who had granted unto Antichrist such power incomparable, and uncontrollable jurisdiction, which the Spirit anatomizeth in these words, *And they adored the Dragon which gave power to the Beast.* And

44 An Exposition of the

Dan. 8.

And as in evill there is no meane, so these children of unbeliefe went on, and bestowed like titles and magnifications upon this base and vile Antichrist, who as the Prophet long agoe foretold us, by policie should prosper, and by peace destroy many, and strike his adorers with such a spirituall drunkennesse, that they should not onely hang their gold, but their faith also upon him, and verily beleieve that this vile and despicable Antichrist, Delegate to *Romulus*, and Deputie to *Cesar*, was Vicar to the Lamb, and successor to *Peter*. And thus rejoycing over the error of their owne fantasie, should with *Pigmalion* admire and dote upon the idol of their owne carving, and falling downe should adore and crie with that drunken King, *Great art thou, O Bell, and in thee is no deceit*: which occasioneth the Spirit (in detestation of their madnesse) to disclose their shame, saying, *And they adored the Beast, and said, who is like unto the Beast, or who may war with him?*

VERS. 5.

And there was given to it a mouth, speaking great things and blasphemies, and power was given to it to worke forty two moneths.

Dan. 7.

And as the Dragon did bequeath unto Antichrist, his throne and his power in so large and ample manner, that his priestly key was in cutting and killing, so like the Dragons sword, that he that is wise, may easily perceive, one craftsman made them both: so Satan the Master and seducer of them both, endowd his Antichrist with mouth and lips so like his own, that whoso hears him open, may truly say, *Quam similes habent labra lactucas*, like lips like lettice; at which the Spirit pointeth in saying, *And there was given to it a mouth*; and proveth it by an argument drawne from the fruit of his lips, *speaking great things and blasphemies*. Whereof the Prophet Daniel also in

XIII. Chapter of the Revelation. 43

inditeth him, forerelling that he should open his execrable mouth, and speake words against the most High; of which presumptuous and blasphemous magniloquence, the holy Ghost arraigneth him more particularly in the verse following.

And the Prophet also further reporteth, that times and laws, and great power should be given into his hand, for a time and times, and the dividing of a time; butting and bounding his tyrannous reigne and government within the self-same circle and period, as here the Spirit doth, by another like propheticall construction; saying, *And power was given unto it to worke forty two moneths.* Dan. 2.

V E R S. 6.

And he opened his mouth unto blasphemie against God, to blaspheme his name and Tabernacle, and those which dwell in heaven.

IN discovering the blasphemous mouth of Antichrist, the holy Ghost doth first and principally challenge him for presuming to lay hand upon his divine and spirituall sword, and to weare the name and title of Vicar to the Lamb, which title, name and honour, is onely due to the Spirit of the Lamb, the onely moderator, comforter, & commander of all the Lambs affaires and forces in heaven and in earth: and of this principall blasphemy the Apostle condemneth him, in saying, *And he opened his mouth unto blasphemy against God.*

Next, the Lord challengeth him for presuming to blaspheme the word of God, superadvancing his who-rish Church above the divine eternall testimony, in and by which the Son of God is named and knowne; which contumely offered to his most holy word, the Lord accounteth as done to himselfe and his most holy name; for so the holy Ghost speaking of that Lord that is faithfull and true, who with justice jud-
D geth

geth and fighteth, saith, that *he was clogged with a garment sprinkled with blood, and his name is called, The Word of God.* The pourtraiture of which divine and essentiall word, is the ingraven Scripture of his most holy and written word, and of this blasphemy the Spirit inditeth him in these words, *To blaspheme his name.* Lesse marvell then, if like a raging flood, down bearing all before him, and overflowing all banks of obedience towards God, he dare extoll his cursed head above all that is called or named God, that is to say, all magistracie, authority and power secular, which by Gods owne ordinance and commandement, is the onely true, lively and immediate representation of his owne person, justice and government here on earth, in and over all temporall causes and persons, as well Ecclesiasticall as civill, of which high treason one Apostle also convinceth him, 2 Thess. 2.

No marvell then, if thus daring to blaspheme the Lord of the house and his annointed Deputies, he dare blaspheme the house of God, wherein his name is honoured, cursing, reviling, and reputing it a house of schismatiques, heretiques, excommunicates; which blasphemous and undeserved wrong, the holy Ghost layeth to his charge, in these words, *and his tabernacle.*

And last of all, to shew that there is neither end nor measure in his black, presumptuous and blasphemous mouth, the Spirit further chargeth him with blaspheming the Saints and servants of God deceased, cursing, reviling and condemning their doctrine, and yet blessing, adoring and erecting their shadowes, sepulchers, and shrines, for mediators, intercessors, and reconciliators betweene God and the sinner; like their cursed fore elders the Israelites, who boasted in the descent of their Father *Abraham*, and yet blasphemed the faith of *Abraham* their Father, of which blasphemous and indicible contumely against the Son of God, and his most holy Spirit, the Apostle con-

XIII. Chapter of the Revelation. 47

condemneth him, saying, *And those that dwell in heaven.*

VERS. 7.

And it was given unto him to make battel with the Saints, and to overcome them; and power was given him upon every people, tribe, tongue, and Nation.

ANd as after lightning followeth thunder, so after Antichrists blasphemy followeth his persecution, as the Spirit testifieth, saying, *And it was given him to bid battel to the Saints; which the Prophet Daniel by way of exposition also plainly setteth forth, saying, That he should murther and consume the Saints and servants of the most High, and with the cursed Philistims should make his festivalls of Samsons afflictions.*

And in further amplification of this his carnificious fury, the Spirit setteth forth the largenesse of his charter and commission, by an excessive loquution, foretelling us that it should be so large and generall, that the fire of his prophane and sycophanticall keys should take hold upon every nation and tribe; as if we please to cast an eye upon the time past, and confer what he had, with what he hath, we shall easily discern the meaning of the holy Ghost in these words, *And power was given him upon every tribe, people, tongue, and nation.*

VERS. 8.

And all that inhabit the earth adored it, whose names be not written in the booke of life, of the Lamb which was slain from the beginning of the world.

THe holy Ghost having in the former part of this Chapter discovered the birth, place, person, power, blasphemie and persecution of Antichrist, descendeth now to the description of his creatures and devotaries, foretelling us that they should be such onely (for unto such onely the particule *all* is here restrained)

strained) as have their portion and interest in this life, whose piety, heaven, hope and glory is here, and not elsewhere; which kind of out and overcast Christians, the Spirit describeth by a periphrasis most proper to their naturall and inbred disposition, saying, they are *those that inhabite the earth*; therein discovering them as by a difference divisive from such as are the Lords pilgrims and strangers on earth, having here no permanent abode or place of rest, but seeking the things which are above, attend with patience the revelation of a life and City to come, not made with hands, where their Lord and their Redeemer liveth.

And the Spirit proceeding sheweth further, the supreme hidden, and unperceivable reason why the adorers of Antichrist thus defiled the ornaments of their calling, and why they loved lyes more then truth, the Beasts penance, more then Gods repentance, the Beasts beliefe, more then faith towards God; the Beasts miserable merits, more then the fruits of the Spirit, hatred of sin and love of God, because (as holy David saith) *they were not found in the Lords record, nor written with the righteous*: for so much the Spirit unfoldeth, saying, *whose names be not written in the Booke of life, of the Lamb which was slaine from the beginning of the world.*

V E R S. 9.

If any man have an eare, let him heare.

TH' Apostle having sufficiently deciphered the nature and carriage of Antichrist and his creatures, commeth now to discover his reward and judgment, which howsoever it tarry little or long, is of necessity the reward of sinne. But before the Spirit draweth out his sword, it pleaseth him in his accustomed mercy, to awake his Church and her enemies, and to move them to a feare and reverent attention, by a generall sum-

XIII. Chapter of the Revelation. 49

summons, proclaiming, *If any man have an eare, let him heare.*

VERS. 10.

He that shall lead into captivity, goeth into captivity; and he that shall kill with the sword, must be killed with the sword: here is the patience and the faith of the Saints.

THe holy Ghost in this verse calleth Antichrist to the Barre, and sets him before the world, for the very *hee*, on whom the wrath of God and his heavy displeasure is to be executed. For he, who under colour and pretence of weeding out and rooting up of heretiques, hath brought into the Church, captivity, inquisitions, tortures and torments, to the horrible murther and slaughter of the Saints, when in such cases (notwithstanding) he had neither precept nor example in the life of the Lamb, or his Apostles so to doe; *hee*, even *hee*, saith the Lord, is that party, against whom this just judgement of taliation is laid up in store to be executed upon him in that day, when the Lord shall bring againe the captivity of his Church, which for their sins, he hath given up to the sword and fury of the Beast, untill she have borne the burthen of her sinne, and (as the Prophet saith) renewed her beauty by her sorrows, and her glory by *Ezek. 39.* her persecutions, and then shall be fulfilled that which was spoken by the Prophet, *Wo to thee that spoylest, and wast not spoyled: and didst deale wickedly, Isa. 33.* when they did not wickedly against thee: for when thou shalt cease to spoyle, thou shalt be spoyled: and when thy sin is ended, thou shalt be rewarded; as here also the Spirit denounceth, contesting that God shall scourge him with his owne inventions, and repay him home in his owne coine, saying, *He that shall lead into captivity, shall goe into captivity, and he that shall kill, shall be killed.*

And in consolation of the Spouse, concludeth, that howsoever Antichrist and his Delegates foolishly thought,

thought, by afflicting the Church, to destroy the Church, yet in her afflictions, consisteth the very strength and approbation of her children; for by the things they suffer, they learne obedience, and through patience their faith is consecrated, by the which they are perfected and made inheritable of the promise of God: all which mercy and favour is commended unto them under the hand and seale of afflictions, by which, their mad and drunken adversaries thought to consume them, and like fools did not consider, that as the workman doth square the stone by strokes, and as the Snake doth cast his old skinne by passing through sharpe stones, so the Lord doth renew his Spouse by stripes, and brusheth off her old affections, by passing her through the asperitie of tribulation; which holy and hidden consideration, causeth the Spirit to honour the sufferings of the Saints so highly, as to ascribe unto them the chiefest stayes and supportations of their precious hope and calling, namely, *patience and faith*, saying, *Here is the patience and faith of the Saints.*

V E R S. 11.

And I saw another Beast coming up from the earth, and he had two hornes like the Lamb, but he spake like the Dragon.

THe holy Ghost in the verse foregoing, having pronounced sentence of death against Antichrist, before he comes to the execution thereof, descendeth to the arraignment and condemnation of his Clergie, that so they may be carted to the valley of *Hinnom* both together, whom the Lord here figureth under the name of the Beast, saying, *And I saw another Beast*; comprehending under the singular number of *one Beast*, by a manner of speech common to the holy Scriptures, the whole corporation and universitie of false and lying teachers, who from the first *Eremit*,
Hypocrite,

XIII. Chapter of the Revelation. 51

Hypocrite, Father, Priest, Monk, Fryer, to the last trumping and vagabond Iesuite, have avouched the honour and adoration of Antichrist, And is most aptly deciphered by their earthly, sensuall, and divellish minds, in pointing to their countrey and place of extraction, whence and where such weeds doe grow, saying, *comming up from the earth.* And commendeth their making and acquaintance to us, by two exquisite tokens, the one their person, the other their doctrine. Touching their shape and person, the Spirit saith, that it was in robe and exterior appearance, the very face and countenance of the Lamb, deckt and garnished with his owne two hornes, to wit, the Law and the Gospel, wherewith the Lamb doth save and kill; for so the Spirit saith, *And he had two hornes like the Lamb.*

But as concerning the use and force of the hornes, the Spirit saith, they were therein so contrary to the Lamb, that when they did open, either to teach the Law or preach the Gospel, they spake and taught like the Dragons Doctours, and like the Priests of Jupiter, teaching and preaching unto the children of the world, that they ought to worship the God of heaven, as the Dragons Priests had taught their fathers to worship the Gods of the heathen. Which detestable prophanation of the worship of God, and preposterous adoration of his name, the Spirit detecteth, in saying, *But he spake like the Dragon.*

V E R S. 12.

And all the power of the first Beast he did in his sight, and he made the earth and the inhabitants therein to adore the first Beast, whose wound of death was cured.

BY the power of the first Beast, is meant the purpose and plot of the Dragon, for the upholding and establishment of their false and godlesse religion, to the prophanation and extinction of the true wor-

ship and service of God, which forasmuch as he could not effect by force and open enmitie, I meane by the bloody persecutions of his prophane and Ethnick Cæsars, he did devise to put a new string to his old bow, and to work it out by fraud and falshood of friends, and thereupon perswaded his Ethnick Cæsars, that in policie it was the best to play Christians, forasmuch as the world was now so given, as *Jupiter* with all his idols must needs give place to Christ, because most voices went that way.

And the better to bring the mystery of iniquity to passe, he caused his new christened Cæsars to set up a race of sycophanticall, high, and princely Priests, who under colour of proctering the affairs of the Lamb, should cunningly clap *Jupiters* coat upon the Lambs back, and bestow all the ceremonies and ritualls of *Jupiter* and his idolls upon Christ; that so, by turning *Jupiters* worship into Christianisme, he might turne the worship of God into Paganisme and idolatry, and that so, he might at the least, prophane and desolate the true worship of the true God, whose Majesty and truth of deitie, they could no way blemish.

And for the better successe in this their project, should cause to be erected throughout all Kingdomes and Nations, certaine covents and swarmes of false, ungodly and prostituted Clerks, who by avouching and maintaining against all commers, that Antichrists name is *Simon Peter*; and that the supremacie his Cæsars and his Kings gave him, is the very keys of heaven and hell, which the Lamb committed to the dispensation of his Saints and servants: and that the throne and seat of wickednesse, is *Peters* Chaire and Sea Apostolique; and that the execrable forme of *Jupiters* worship, wherein his Lords and Cæsars delighted, is the very true worship and service of God, which the Lamb and his Apostles delivered.

And by these mists, legerdemains, and new editions

XIII. Chapter of the Revelation. 53

ons of old idolatry, should establish in the sight of Antichrist, the selfe same p'phanation, and devout impiety, which his Antecessors the Cæsars so ardently embraced; for so much the Spirit rippeth up, in saying, *And all the power of the first Beast he did in the sight of Antichrist: and thereby so strongly deluded and seduced the children of disobedience (most properly here, as elsewhere, described by the name of the earth and the inhabitants therein)* that they loathed the Sacrifices of the God of heaven, and refused to worship, as the Lord commanded, and chose rather (as the Spirit saith) to adore the first Beast, that is to say, to worship the God of their fathers, as the Dragon commanded them, just after the prescription of his Cæsars, and manner of the heathen.

And that we may the better discern, from whom those Proctors of Don Antichrist borrowed this their abominable Church service, the Spirit remembreth the repaired wound of their masters creditors pate, mentioned in the third verse, *Whose wound of death was cured.*

VERS. 13.

And he did many signes, so that he made fire to come downe from heaven to the earth, in the sight of men.

THe holy Ghost having arraigned and condemned the Clergy of Antichrist, touching their doctrine, proceedeth further to detect their abomination and forgery, in seeking to confirme their false doctrine by lying signes and works of wonder; condemning therein, first their vanity; secondly their presumption. For as nothing can be more vaine and ungodly, then to seeke by lying signes and wonders to confirme the doctrine of the Lamb and his servants, which is all sufficiently established by their owne magnificent and divine miracles, unto which the Church of God upon her allegiance is enjoyned
to

to subscribe: so nothing can be more presumptuous and wicked, then to attempt by signes and wonders the confirmation of any other doctrine then that which the Lamb and his two witnesses have sealed and delivered unto us, according to the statute of God, Deut. 13.

And though their signes were many, as the Spirit reporteth, saying, *And he did many signes*; yet were they but forgeries and lies, not wrought in truth and dignity, but in fallshood and fallacy, as our Lord himselfe and his servant *Paul* foretold us, *Mat. 24. 2Thess. 2.* In which regard the holy Ghost, squaring the miracles of these exorcists after the rule of their doctrine, which was in shew the Lambs, but in truth the divels; calleth also their lying signes, heavenly fires, saying, *So that he made fire to come downe from heaven to the earth, in the sight of men*: not that they were in deed and in truth so, but that they seemed so to be, in the eyes of men, because they were wrought by these vagabond exorcists, under a pretended and colourable imitation of the name of the Lord Jesus, who of all heavenly powers and fires is the true Lord and soveraigne commander; so these Clerks of Antichrist must be futable in their wickednesse, that as their doctrine was opposite to the truth of Christ, so their wonders might contrary the power of Christ, by a colourable imitation of the miracles of Christ, and might be a true and perfect depravation of the same.

VERS. 14.

And he seduced the inhabitants on the earth, through the signes which were given him to doe in the sight of the Beast, saying unto them that dwell on the earth, that they should make the image of the Beast which had the stroke of the sword and liveth.

AND the Spirit farther disclosing the happy successe of these unhappy brokers and slaves of Antichrist

XIII. Chapter of the Revelation. 55

Antichrist touching their mists and miracles, foretellet^h us, that as the first *Elias*, by the miracles of heavenly fire, did induce and draw the good unto the feare of God, so these imposters of Antichrist, by the lure of their false and lying fires, should seduce and draw all dung-hill and earthly minded men from the feare of God, in such sure and devoured sort as that they should perswade them to make the picture and image of the Beasts Religion, and to embrace and erect such a Christianisme, as should in all points counterfeit and represent the Paganisme of the Dragon; attiring and decking *Jupiters* prophanation with the holy and honourable names of God, Jesus, Spirit, Scriptures, Church, Sacraments, Saints, &c. like excellent Comedians who deck themselves with Crownes, Scepters, Purples, and representations of Kings, when as indeed they are but the idlest and basest of the people. And as the Lord commanded his servant *Moses* to erect such a tabernacle of witness here on earth, as should be in all points after the idea, modell and platforme of that divine and eternall Tabernacle which he saw in the mount: so Antichrist (Lord of misrule) commanded his propudious Clergie to cause all people, nations and Kingdomes. to set up such a Christianity as should in all points answer the idea, modell and platforme of that prophane and execrable heathenisme wherewith he saw the Gentiles enamoured; and hereby so strongly seduced the inhabitants on earth, that they verily thought the *mystery of iniquity* to be pure and undefiled christianity, and that the *abomination of desolation*, forespoken by *Daniel* the Prophet, is the only true, ancient, Catholique and *Apostolique religion*; teaching them that perish by consenting unto lies, that they ought to worship God as the Gentiles did worship *Jupiter*; perswading them that as the Gentiles had their *Ara*, so Christians must have their *Altars*; and as the heathen had their
bloody

bloody Sacrifices, so Christians must have their unbloody sacrifices, and offer bread and wine to God, as the heathen did to *Ceres* and *Bacchus*; and as the Pagans had their *Pontifex maximus*, so Christians must have their *Pope*; and as Ethnicks had their *Sacerdotes*, so must Christians have their *Priests*; and as the Gentiles had their *Gods* and *Goddeses*, so must Christians have their *he saints* and *she saints*; and as the Dragon had his *Pantheon*, so Antichrist must have his *All saints*; and as the heathen had their *idolls*, so Christians must have their *images*; and as the Pagans did consecrate their *Temples* to *idolls*, so Christians must dedicate their *Churches* to *Saints*; and as the Ethnicks had their *supplications*, so Christians must have their *processions*; and as the Gentiles had their *Lustrations*, so Christians must have their *holy water*; and as the Dragon in his Church-service had his *Cerei*, so Antichrist in his Church-service must have *Candles*; and as the Dragon had his *Acerra* or *Thuribles*, so Antichrist must have his *Censors*; and as the Dragon had his *Novendicall sacrifices*, so must Antichrist have his *Masses* of *Requiem*; and as the Dragon had his *Hecatombes*, so Antichrist must have his *Trentals*; and as the Dragon had his *Colledges* *Sodalium* and *Arvalium fratrum*, so must Antichrist have his *Cloisters* of *Monks* and *Friers*; and as the Dragon had his *Vestals*, so Antichrist must have his *Nunns* and *Sanctimonials*; and as the Dragon did celebrate the *birth dayes* of his *Cesars*, so Antichrist must solemnize the *nativity* of his *Saints*; and as the Dragon had his *Annals*, so must Antichrist have his *Legends*; and as the Dragon had his *secularia Spectacula*, so Antichrist must have his *Jubilees*; and as the Dragon had his *Bacchanals*, so Antichrist must have his *Carnivals*; and as the Dragon had his *Lupanaries*, so must Antichrist have his *Stewes*; and as the Dragon had his *incanters*, so Antichrist must have his *Exorcists*; and as the Dragon had his *Asyla*, so Antichrist must have his *Sanctuaries*; and as the Dragon had

XIII: Chapter of the Revelation. 57

had his *Exequies* and *Parentals*, so Antichrist must have his *Diriges* and his *de profundis*; and as the Dragon had his *comitia centuriata*, so Antichrist must have his *Councils œcumenicall*; and as the Beast had his *comitia curiata*, so Antichrist must have his *Councils Provinciall*; and as the Dragon did *divisie his Cæsars*, so must Antichrist *Canonize his Saints*; and as the Dragon enacted *civil lawes*, so Antichrist must enact *canon lawes*; and as the Dragon had his *imperiall Rescripts*, so Antichrist must have his *Decretal Epistles*; and as the Dragon had his *Tribunitiall intercessions*, so Antichrist must have his *uncontrollable interdictions*; and as the Dragon had and used his *Proscriptions*, so Antichrist must have and use his *excommunications*; and as that Beast commanded his heathen to please their goddesse *Iuno* with *Cane vota libens*, so this Beast commanded Christians to please their God with *vowes*; and as the Dragon had his *Triceps Hecate*, so Antichrist must have his *Triple Tiara*, to signifie his triple pretended jurisdiction; and as the Dragon had his *Hexaphoron*, so must Antichrist be *carried up and downe*; briefly, as the Dragons Priests did teach the heathen to worship *Iupiter* as God, so Antichrists Clergy must teach their Christians to worship God as *Iupiter*; and look what *forme* of religion, what *manner* of life the Dragon led, the same must Antichrist in his person parallel and maintaine.

And to the end we may undoubtedly discern what and of whose image the Apostle speaketh, the Spirit remembreth now the third time his recured wound, which here, speaking more plainly out, he calleth *the stroke of a sword*; not that it was the only stroke (for many swords did pierce the Dragon, as his had pierced many) but the first stroke of a sword, which from the beginning and rising of the Dragons Empire and regiment by *Cæsars*, did remeasure the fury of the sword upon his own head and chair of state, as the Spirit noteth saying, *which had the stroke of the sword, and liveth*

And it was given to him to give spirit to the image of the Beast, and that the image of the Beast should speake, and should make that whosoever honoured not the image of the Beast be slaine.

AND such art and perswasible power was given to those inchanters and apostates of Antichrist, that they infused such a quickning spirit, such a life, giving animation into the Ethnick dead and desolate image of the Dragons religion, by guilding it over with the reverend, divine and honorable names of God omnipotent, Christ Jesus the righteous, his holy Spirit, his precious blood, his sacred word, his blessed Sacraments, &c. that they easily perswaded the beare-eyed world to think and belceve, that the execrable forme and image of *Jupiters* abomination, commanded by the Dragon and his Cæsars, was the very true worship and service of God, commanded by the Lamb and his servants; and that the picture of *Jupiter Olympius*, which their Lord *Epiphanes* had set up and placed in *Sanctum Sanctorum*, was the very Ark, and propitiatory of God, set up and erected by *Moses* his servant; and their abominable mysticall Masse, the Sacrifice of an unbloody Messias, made of bread of their owne baking (which the Patriarks, Prophers and Apostles never heard nor dreamed of) is a Sacrifice not Eucharisticall, but propitiatory, and so all sufficient for the atonement and reconciliation of God unto the sinner, as if it were figured and sealed in the precious blood of the Lord of the Covenant; and that the horrible prophane and detestable supper of *Thyestes*, is the very true, holy and comfortable commemoration of the Lords love in giving his life for the children of the Church, and their thankfull communion and celebration of the same.

And by these and such like enchantments, these Pro-
fessors

XIII. Chapter of the Revelation. 59

ctors of Antichrist so baffled and blinded the Princes and Protectors of their synagogues, that they inzeal'd them to authorize and erect inquisitions, executions, and torments against all such as refuse to honour and adore the idol-service and desolation of their *Antiochus*; and that all such as doe but mutter against the magnificence of their Church and her worship, which all the world adoreth, should be accounted as *Infelix Lolium*, weeds, Lollards, Heretiques, excommunicates, and sonnes of death, to the admirable confirmation of the Spirits prediction in this place, saying, that it was given to him to give such spirit to the image of the Beast, that the image of the beast should speake, and make that whosoever honoured not the image of the beast, be slaine.

V E R S. 16.

And he should make all little and great, rich and poore, free and bond, to have a Character in their right hand, or on their fore-heads.

AND the power of these prostibulous Clerks was so catholique and universall, that they caused all Kingdomes and Nations (figured here by a numeration of their estates, conditions and callings, *little, great, rich, poore, bond, free*) to confederate and unite themselves by a resolute and determinate purpose of believing and living after the laws and prescriptions of Antichrist; which league of voluntary and resolute subjection, the Spirit calleth *the character of the beast*: for as unity and love in truth, and a resolved purpose to live after the Commandements of God, is the Character and cognizance of the Lamb: so unity, conspiracy and banding against the truth, with resolution to live after the traditions of Antichrist, is the crest and character of the Beast. Which profession of obedience was so studiously embraced, and

and with such joy received of all the clients and creatures of Antichrist, that the Spirit saith, they did no lesse pride themselves in their errors and abominations, then in the wearing of their bracelets and habillements, delivering it in manner of speech usuall with holy Scripture, when it intendeth to expresse an ardent and hearty affection approved both by word and action, by practise and profession, as Deut. 6. 8. and 11. 18. where the holy Ghost useth the selfe same phrase, *in their right hand, or on their foreheads.*

V E R S. 17.

And that no man may buy or sell but he that hath the character or the name of the Beast, or the number of his name.

ANd in further prooffe that Antichrist and his apostaticall Clergy should drive the Naile of their impiety home to the very head, the Spirit saith, that by them and meanes of their authority, it should be enacted, that none should trade or live (for so much the inhibition of buying and selling doth inferre) but such as acknowledge and adore the prerogative royall, religion and discipline of the Beast and his holy Catholique Church (for so by a figurative kind of blasphemy she must be called) as is confirmed by Antichrist himselfe, then named *Martin* the fift, in his Bull directed to the inquisitors of hereticall pravity (for so it pleaseth him to terme the profession of the truth) *Nec domicilia habeant, nec larem foveant, nec contractus ineant, nec negotiationes & mercaturas exerçant, nec humanitatis solatia cum Christi fidelibus habeant, &c.* All which their domineering, rage or madnesse, the holy Ghost by way of prevision most admirably epitomizeth in these words, *And that no man may buy or sell* (no one excepted out of the King of Babylons decree) save those onely that carry his signing and flesh-mark in their hands or hearts, as Beasts doe in their
their

XIII. Chapter of the Revelation. 61

their fells, meaning such as under or above boord, privately or in publique, are obstinately and resolutely devoted to live and dye as the Beast commandeth; which the Spirit unfoldeth in saying, *But he that hath the Character*, or are otherwise allied as it were by way of cognomination unto Antichrist or his Church Catholique, and are hereafter cleped Papists or Catholiques, revealed in these words, *Or the name of the Beast*; or last of all, are found to adore within the very verge or lists of his reigne and Empire Pontificall, here butted and bounded within the circle and comprehension of these words, *Or the number of his name*, of which more at large in the verse following.

VERS. 18.

Here is wisdom; he that hath understanding, let him count the number of the Beast, for it is the number of a man, and his number is six hundred sixty six.

THe holy Ghost intending to reveale in this verse, the secret councill and purpose of God, concerning the period and finall end of Antichrist and his Church-dominion, prepareth his Reader to attention by a little short Preface, intimating that it is the discovery of a mystery and point of high understanding, saying, *Here is wisdom*; wherein lest we should overrashly judge (as many have done) the Spirit maketh choice of his auditors, and addeth for a bar, not he that will, but he that can, and hath understanding, let him audite and count the number of the Beast; *He that hath understanding let him count the number of the Beast*; whom lest we should imagine to be a spirit or other creature of strange shape (as some have vainly phantasied) the Spirit calleth him a man, saying, *For it is the number of a man*, comprehending by a Synecdoche under the word *Man*, a successive state and Kingdome of men, after the speaking and stile

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*Exod. 4.**Dan 7.**Dan. 8.*

of the Prophets: for so the Lord informed his servant *Moses* to speake, *Let my sonne goe*, that is, let my People of Israel depart; and so in *Daniel*, under the forme and name of foure singular Beasts, are designed foure severall Monarchies, most of them containing a long succession of many Monarchs. *The Ramme which thou sawest are the Kings of the Medes and Persians*: after which manner of speaking, the Spirit speaketh also in this place, and under the name of a man, presenteth unto us the whole race and succession of men of sinne, whose totall summe is one Antichrist, the bounds and limits of whose dominion and tyranny, the holy Ghost impaleth within the circuit of a certaine sure prefixed period and determinate number of yeares, saying, *And the number of him is six hundred sixty six*. Wherein many, as well ancient as late writers (as in the rest) have vainly imagined, that Antichrist is one singular person, which must suddenly start up, and after three civill yeares and a halfe depart againe; and that he must bee by birth a Jew, and of the Tribe of *Dan*, when notwithstanding those cursed Scatterbags have neither Tribe nor shadow of Tribe left amongst them; and that he must reigne in *Ierusalem*, of which Citie and Temple, there is not any one stone left upon another; and that he must kill *Enoch* and *Elias*, who are to appeare about the Kalends of Greece; with divers other such legendary phantasies, never meant nor sent from God: so in this point also concerning the number of Antichrist, they have given up an account so far from the audite of truth, as nothing can be more. And as men that thought it worth the labour to find a knot in a rush, so by a conceited framing and anagramming of letters, they have endeavoured to find out such a name, as by characters might expresse the number 666; and withall might something square either with the name, nature, blasphemie or residence of the

XIII. Chapter of the Revelation. 63

the Bishops of Rome, as *λατῆν* *ἑ*, *τεῖταν*, *ἀδουμ* for *ἀδουμαι*, *λαμπητις* *ἑλληνοσια* *ιταλικα*, *μααμετες*, *αυτερος*, *Remiith Adonikam*, *filius perditionis*, &c. whereunto also may be added the conjectures of *John Wickliffe*, *John Bale*, *Francis Junius*, men otherwise of good and worthy memory in the Church of God; as also the conjectures of others as worthy and honourable as they, that have referred the number of 666. to the time of Antichrists revealing and yeare of rising, when notwithstanding it is a strange voyce, and not knowne to the eares of the Scriptures, for the word *number* to be used for the beginning and rising of any terme of time limited and predicted by the Prophets, but onely for the end, period, and determination thereof.

But if it were lawfull to smile in so grave an inquisition, amongst all phantasticall charmes and cabalisticall conjectures upon this word *number*, there is none more ridiculous then that which most pleaseth our Rhetoricall Rhemists, who by a rare supputation of characters, have as roundly found out the Beasts number, as the Sodomites did the doors of *Lot*, in the name *Luderus*, which in the Almain tongue is the name of *Luther*: and although we are sure, they cannot so much as think upon the poor *Frier Luther*, but for very feare they stinke all the world over; yet this device so tickleth the Clergy of Antichrist, that they pretend to laugh for joy. But as for their prefixed time of three naturall or civill yeares and a halfe (which they allot to the reigne and rage of their Antichrist) it doth so unevenly square with *Luther* or *Lutherans* continuance, that these miserable Sardonians are faine to eat their word, and to endure the foolish world to laugh at them, whiles as dying they faine would seem to laugh at it. But to leave these cursed leaders of the cursed blind, and returne againe to those that have thought to calculate and

find out the mystery of Antichrists number 666 in a word, at a word we say they are deceived and erre, not knowing the power and construction of the Scripture.

For first, by the word *name*, delivered in the former verse, in these words, *Or the number of his name*, is meant the very existence and person of the man of sin, by a propriety of speech common to holy Scriptures, as *Acts* 1. 15. *Apoc.* 3. 4. & 11. 13. where (by an Hebraisme) *names* signifie *men*, and are converted with the parties and persons themselves, as the name of God in holy Scripture is often taken for God himselfe: and therefore as in the former verse, the Scripture calleth it *the number of his name*, so in this verse, he calleth it *the number of a man*, understanding by *a man* (as is aforesaid) the totall sum of that succession of beastly men, which make and constitute the existence and person of one Antichrist: and by the word *number*, is meant the fatall end and finall determination of their reigne and government: for so the finger of God speaketh to *Belsazzar*, *God hath numbred thy Kingdome*, that is, God hath ended and finished the dayes of thy Kingdome: so that *the number of his name*, or *the number of the man*, is nothing else but the period and finall determination of the usurped tyranny and domination of Antichrist; which the Lamb, the Lord and preserver of Israel, for the glory of his name, consolation of his Church, and confusion of her foes, with a mighty and outstretched arme shall bring to passe in the yeare which shall be 666.

For forasmuch as the egge of Antichristianism was laid in the dayes of *Innocent* the first, successor to *Andreas* the first also of that name, in the yeare of salvation 406. as is before declared; and that by expresse commission, there was furthermore granted to the Beast, his heirs and successors 1260. years, for the

XIII. Chapter of the Revelation. 65

the hatching, fostering and perfecting this child of perdition and mystery of iniquity, which being added to 406. by rule of true audite must needs verifie this admirable judgement, which the Spirit of God hath here denounced and determined to make good upon him in the yeare which shall be 1666. In which account and discovery of his end, the holy Ghost of purpose leaveth out the millenary number, as not onely knowne perfect and immutable (for that these vile and evill dayes shall not exceed more thousands then one) but as respecting also the common use of all Nations, as well Hebrews as Gentiles, who in their stiles (for brevitie sake) do no lesse often speak and write by th'imperfect number, omitting the millenary, then after the perfect, adding the millenary, as *Munster* well observeth.

And in that year my Lord of Rome shall lay down his proud waves: and although he fortifie never so strong, and lay his foundation as low as hell, and build his towers as high as heaven, and place his Miter above the stars, yet in that day he shall die the death of the uncircumcised, and perish like the Amorite, whose fruit is destroyed from above, and root from beneath; and the multitude of his offences shall consume the multitude of his forces; and it shall be more possible for him and easie unto him, to weigh the fire, or measure the wind, or call againe the day that is past, or recover the verdure of the withered grasse (as a holy one saith) then to avoid this counsell and decree of his downfall here determined by the Spirit against him, saying, *And the number of him is 666.*

And then all Kingdoms and people shall see th'eternity of that eternall City (as one of her own calleth it) and th'immortality of her soul, meaning the soveraign power and supremacie of her Cæsars and high Priests, to wither, die, and forsake the earth for ever: and as Babylon her mother left unto her th'inheritance of

Vide Calendarium Hebraicum Sebastiani Munsteri.

Amos 2. 9.

of her pride and prophanations, so shall she also leave unto her the heritage of her death and judgements; for as her glory hath been great, so shall her dishonour, when all her excellency shall be translated into shame and sorrow.

Now therefore as King *Belshazzar* cried aloud, when he saw the hand-writing against him, that they should bring the Chaldeans, Astrologians and inchanters to read and interpret; so thou that once and long before our dayes, hast been deemed by Laws of all Nations a power so soveraigne and holy, call now about thee thy Councell and thy Clergy (who call themselves good men, learned and wise, whose onely grace is to love antiquity, gravity, wisdom and constancy) call them I say, cloath them with purple and chaine them with gold, yet shall they not deliver thee from this judgement to come; but as the mill-stone which the mighty Angel tooke and cast into the sea, which may not rise and float againe, with such violence thou and thy Church in that houre shall be thrown down, and shall be found no more.

And all such Kings on earth, or rather Kings of earth, whose love thou hast stolen to the losse of their souls, that have lived in drunkenness, delights and wantonness with thee, shall weep and waile for thee (as for their first-borne) when they shall see the smoake of thy torments ascend, and the Apples which thy soule lusted after, to depart from thee, and no man to buy thy trash and commodities any more: for that God which judgeth thee, is a strong Lord, and thy derision shall be the joy and Allelujah of Sion.

But her faire and ha'cyon day may not long endure before the Lord (that with justice judgeth and fighteth) shall come in the clouds of heaven, to render unto every man according to the wayes wherein his heart hath walked, as more directly is revealed in the 20. Chapter following. But as concerning the
day

XIII. Chapter of the Revelation. 67

day and houre of the comming of that Lord, who for the glory of his name shall bring these things to passe, it is fast sealed up in the treasury of God, far beyond the ayme of all his servants on earth, or Angels in heaven; and yet his beloved servant Daniel is bold in spirit, and layeth downe the yeare to be the five and fortieth yeare (according to his Chaldaicall supputation) after the consumption and extermination of Antichrist, that it may be fulfilled which was spoken by the Prophet, *Verily the Lord of hosts will doe nothing, but he revealeth his secrets unto his Servants the Prophets.* Amas 3. 7.

DAN. 12. 11, 12, 13.

And from the time that the daily Sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety dayes.

Blessed is he that waiteth and commeth to the thousand three hundred and five and thirty dayes.

But goe thou thy way till the end be : for thou shalt rest, and stand up in thy lot, at the end of the dayes.

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**F I N I S.**

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21. City of New York

For the purpose of the City of New York, the Board of Health has the honor to inform you that the same has been organized and is now in operation. The Board of Health is composed of the Mayor, the President of the Board of Aldermen, and the President of the Board of Common Council. The Board of Health is authorized to make and enforce such regulations as may be necessary for the health and safety of the City of New York.

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